

DEATHS AD-
VANTAGE LITTLE RE-
GARDED, AND THE
Soules solace against
sorrow.

Preached in two funerall Sermons
at Childwal in Lancashire, at the buriall
of *Mistris Katherin Bretergh*
the third of Iune.

1601.

The one by *William Harrison*, one of the
Preachers appointed by her Maiestie for the
Countie palatine of Lancaster; the other
by *William Laygh*, Bachelor of Divinitie,
and Pastor of Standish.

Whereunto is annexed, the Christian
life and godly death of the said
Gentlewoman.

PHIL. 1. 21.

Christ is to me both in life, and in death advantage.

REVEL. 12. 17.

*Then the Dragon was wroth with the Woman, and
went and made warre with the remnant of her seede,
which keepe the commandments of God, and have the te-
stimonie of Iesus Christ.*

LONDON

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1605.

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TO THE CHRISTIAN

Reader, grace and peace in Christ
be multiplied.



I any do wonder why I would pre-
sume to publish this rude Sermon
in these bright Sun-shine daies of
the Gospel, wherein so many lear-
ned books and profitable treatises
be alreadie set forth by others, and yet are little
regarded by the people: I wish them to under-
stand, that I was drawne hereunto by the impor-
tunitie of some, who hearing it preached, earnest-
ly desired to haue it printed: their request being
importunate, and yet reasonable, I could not well
denie it. And yet I hope it will not be hurtfull
to any, but profitable to some. I know that spea-
king hath alwaies been accounted more power-
full than Writing: and therefore Papias, ^a Bernard.
companion of Polycarpus, thought hee did not ^{epist. 214.}
profit so much by the writings and bookes of ^b Euseb.
the Apostles followers, as by the authoritie of the ^c Ec-
persons, and the liuely voyce of the ^d cles. hist. lib.
speakers. And ^e Hierom said, that the liuely voyce ^{3. c. 39.}
had a secret force, and being powred from ^f Habet ne-
the mouth of the speaker into the eares of ^{scio quid la-}
the hearer, hath a stronger and more power- ^{tentis vo-}
full sound. ^g *Wherupon* Eschines, ^h *when he had* ⁱ *read*
^j *read*

To the Christian Reader.

read the oration which Demosthenes had made against him, and perceived that the people did greatly wonder at the force and excellencie of it; answered them, d What would you haue thought, if you had heard him pronounce it with his owne mouth? Yet writing hath his vse and profit: both for the instruction of those which did not beare the doctrine deliuered by lively voice, and also for the helpe of their memories which before heard it. Our Sermons are like an untimely fruite, which dieth so soone as it is borne, they are forgotten so soone as they are heard. And therefore as Paul was not grieved to write the same things to the Philippians, but thought it a sure thing for them: so wee neede not to bee ashamed to write those things which before we preached, that the people may the better vnderstand and remember the same.

*Quid si ip-
sam andisse-
mus best. am,
sua verba
resonantem.
Hier. ibid.*

Philip. 3. 1.

Moreover, I was willing to giue a publike testimony of that godly Gentlewomans death, at whose bursall it was preached: to cleere her from the slanderous reports of her popish neighbours, who will not suffer her to rest in her graue, but seeke to disgrace her after her death. It is not vnknowne to them which either read the histories of these later times, or are acquainted with popish practises, that the religion of Papists,

was



DEATHS ADVANTAGE little regarded.

Is AI. 57.1.

The righteous perisheth, and no man considereth it in heart: And mercifull men are taken away, and no man understandeth that the righteous is take away from the euill to come.



He holy Prophet of the Lord, in the 9. verse of the Chapter immediatly going before, hath foretold of a fearefull iudgement which was like to fall vpon the *Iewes*. He calles for the wild beasts of the field and the forest, to come and deuoure them: meaning thereby the *Gentils*, which should bee the executioners of the Lords iudgements vpon them. And because the Lords iudgements are alwaies righteous, he afterwards shewes the causes which would prouoke him to inflict them. The first cause

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is set downe at large in the rest of the verses following in the same Chapter, the blindness, idlenes, couetousnes, and securitie of them which were appointed for teachers among them: the neglect of their dutie, being a speciall occasion of the peoples sinne, is alleadged as the first cause of the iudgement ensuing. The second cause was in the common people, set downe in the first verse of this Chapter, and that was their carelesse regarde of the death of righteous men, though many of them were taken away, to forewarne them of some strange iudgement to come; yet they regarded it not, but still proceeded forward in their sins, and therefore were like to taste of some miseries, from which the righteous were freed by their speedie death.

In these words foure seuerall circumstances are to be obserued. 1. The persons who did die. 2. The manner of their death. 3. The contempt and carelesse regard of their death. 4. The end of their death. 1. The persons which died, are described by two properties. 1. *the righteous*. 2. *mercifull men*. 2. The manner of their death is set foorth by two seuerall tearmes, *perisheth: are taken away*. 3. The contempt and carelesse regard of

of their death, is also set downe by two phrases, *no man considereth it in heart: and no man understandeth it.* Lastly, the end wherefore they died was, to prevent future euils: *the righteous is taken away from the euill to come:* of these in order.

1. For the persons which died, the Prophet saith, *The righteous perisheth.* Concerning whom, two things are to be considered: first, the meanes by which men are made righteous: secondly, the marks by which wee may know who are righteous. For the former, you must know that by nature all are corrupt and vnrighteous, but yet may be made righteous by iustification, and sanctification: for there is a righteousness of imputation, and also a righteousness of sanctification; the one to make vs righteous before God, the other to make vs righteous before men. The righteousness of imputation is the righteousness of Christ imputed vnto vs by faith, for our iustification. Our owne inherant righteousness is not sufficient to make vs truelie and perfectlie righteous before God, and therefore this Prophet sayth afterwarde in the name of himselfe, and of all the people, *All our righteousnesses are as filthy cloutes.* And David, one

of Gods faithfull seruants thus framed his
Psal. 143.2 prayer vnto the Lord: *Enter not into iudge-
ment With thy seruant: for in thy sight shall
none that liueth bee iustified.* And Paul thus
1. Cor. 4.4. speaketh of himselfe in regard of his Apo-
 stleship, *I know nothing by my selfe, yet am I
not thereby iustified.* Nothing can satisfie
 the iustice of God, and make vs appeare
 righteous in his sight, but onely the righte-
 ousnes of Iesus Christ, imputed to vs. And
 therefore the same Saint Paul said, *I haue
Phil. 3.9.* countell all things losse, and do iudge them to be
 dung, that I might winne Christ, and might be
 found in him, not hauing mine owne righteous-
 nesse which is of the Law, but that which is
 through the faith of Christ, euen the righteous-
 nesse which is of God through faith. The same
 doctrine he taught vnto others, whose sal-
 uation he desired as well as his owne. *As by
Rom. 5.19.* *Sicut ille ex* one mans disobedience (saith he) *semetipso* many were
nascensibus, made sinners: so by the obedience of one, shall
licet non many bee made righteous. Whence wee may
manduca- reason, as *Augustine* and others haue done
uerint de against the *Pelagians*, that as *Adams* eating
ligno, factus of the forbidden tree was imputed to al his
est causa posteritie, though they neuer tasted of the
mortis: ita fruit with their lips; so the righteousness and
Christus, qui obedience of Christ shall make all them
ex ipso sunt, which

which are of him, righteous before God, though they themselues haue as yet practised no righteousness. Againe hee saith, *that God hath made him sinne for vs, which knew no sinne, that we should be made the righteousness of God in him.* As therefore Christ was made sinne for vs, not by infusion of sinne into his person, but by imputation of our sinnes vnto him: so must we be made righteous before God, not by infusion of righteousness into our owne persons, but by imputation of Christs righteousness vnto vs. As the Moone and all the Starres borrow all their light from the sunne: so the Church and euery member of it borrow all their righteousness from Christ the sunne of righteousness. If this bee true, then the heathen Philosophers and wisemen, which liued most vprightly in the sight of men, and yet wanted the knowledge of Christ and faith in him, could not be righteous before God. They wanting the law, did by nature many things contayned in the law, yet could not be made righteous thereby: *that was but a righteousness, by which an ungodly man is lifted up that he might fall into punishment.*

And in this respect, the *Iewes* which rejected Christ (how holy soeuer their liues

tamen si nihil iuste egunt, factus est prouisor iustitie quā per crucem nobis omnibus condonauit.

August.

cont. Iulian.

Pelag. lib. 1.

cap. 2. ex

Ioh. episcop.

Delicta no-

stra, sua de-

licta fecit,

ut iustitiam

suam no-

stram iusti-

tia faceret.

August. in

Psal. 21.

Bernard. in

Cant. ser. 71.

Ille est iusti-

tia, per quā

impius eri-

gitur, ut ca-

dat in po-

nam.

Fulgent. de

incor. &

grat. Chri.

cap. 27.

were in outward shew) could not be righteous before God, because as *Paul* certifieth of them, *they being ignorant of the righteousnesses of God, and going about to stablish their owne righteousnesses, haue not submitted themselves to the righteousnesses of God.*

Rom. 10. 3.

And likewise in regard hereof it is hard to finde in the Church of *Rome* a man that is truly righteous before God: For the papists hold, that wee are made righteous by infusion of grace, and practise of good workes, and that we can be no more righteous by the righteousnesses of Christ imputed vnto as, then we may bee wise by another mans wisdom, or learned by another mans learning. But if they would duely consider either the perfection of the Lords iustice, or the imperfection of our inherent grace and good workes, they would not imagine that the one could be satisfied by the other. *Augustine* said, that which the law of workes commaunded by threatening, the law of faith doth obtaine by beleeuing. Christ Iesus as he is mediator, is as truly giuen vnto vs of God, as any land can bee giuen by one to another, and therefore we may as well be made righteous by his righteousness, as one man may be made rich by another mans riches giuen

Quod lex operum mandando imperat, lex fidei creando impetrat. De spiritu. 3. lit. cap. 13.

vnto

little regarded.

vnto him. And it is strange to see the partialitie of Papists in the matter of imputation, for they teach, *that the fastings and satisfactory deeds of one man bee auailable to others, yea and that holy saints or other vertuous persons may in measure and proportion of other mens necessities and deservings, allot vnto them, as well the supererogation of their spirituall works, as those that abound in worldly goods may giue almes of their superfluities, to them which are in necessitie:* and yet they denie that the righteousness of Christ may be imputed vnto vs for iustification; as if the Lord would accept the works of men to satisfie for vs, and not the righteousness of his owne Sonne.

2 Secondly, men are made righteous by sanctification, when by the spirit of God the mind is enlightened, the heart is mollified, the will is rectified, the affections are changed, and the whole course of the life is reformed: so that whereas before they liked and loued, and liued in sinne, now they abhorre it, and auoyde it: and therefore it is said, *he that doth righteousness is righteous, as he is righteous: and whosoever doth not righteousness is not of God.* Yet this doth not make vs perfectly righteous, but imperfectly, and not before God, but before men,

Rhem. Test.
2. Cor. 8.
Ioh. 3.

1. Ioh. 3 7.

Iam. 2. 21.

Vers. 24.

Th. Aquin.

in hunc lo-

cum.

Ro. 3. 20. 28.

and of this *James* speaketh, saying, *Was not Abraham our father iustified through workes, when he offered his sonne on the altar? Yee see then how that of workes a man is iustified, and not of faith onely.* That is, a man is declared, manifested, & tryed to be iust by the workes of the law, and so doe diuers of the Schoolemen expound that place. And indeede vnlesse wee did so vnderstand it, the Apostle *James* would contradict the Apostle *Paul*, who saith, *that a man is iustified by faith, without the workes of the law:* so that there is one righteousness imputed, another righteousness exercised and declared. Whosoever are iustified by Christs merits, they are at the same instant sanctified by his spirit, and made able to practise righteousness in their conuersation.

Herein God excelleth all Princes in the world, for they may vpon good consideration receiue againe into fauour those which haue offended them, as *Dauid* did *Absolem*; yea they may restore them to the former dignities which they had taken from them: yet they cannot alter their nature and disposition, to make them more dutifull then they were before. But God thus dealeth with his subiects that haue offended him: he

he doth not onely forgive them their sinnes,
and receiue them into fauour for Christs
fake, but also sanctifieth them by his spirit,
to keepe them in obedience afterward.

Now the markes, whereby a righteous 2
man may be knowne, are to be learned: for
many would be reckoned in this number,
which are vnrighteous: *There is a generation* Pro. 30.12.
*which are pure in their owne conceit, and yet are
not washed from their filthines.* Although the
best and surest knowledge ariseth from the
causes of a thing, and therefore wee might
best learne who is a righteous man by that
which was spoken before; yet because those
things are inward and secret, I will teach
you foure outward markes whereby a right-
eous man may be discerned.

First, a righteous man may bee knowne I
by the generalitie of his obedience, if it ex-
tend it selfe to the whole course of his life,
and to all the commaundements of God.
If he doe not take libertie in any one sinne;
but strueth to auoyd all: nor omitteth any
one good dutie, but indeuoureth to per-
forme all, being like to *Zacharias and Eli-* Luk 1.6.
*zabeth, who were iust before God, and walked
in all the commaundements and ordinances of
the Lord without reproofe.* Considering that
God

God will not dispense with any of his seruants for the breach of any one of his lawes, as Princes sometimes vpon speciall occasions dispense with some of their subiects for penall Statutes, and seeing that hee who binds vs to all in generall, bindeth vs to euery one in particular: *and that Whoſoener keepeth the whole law, and yet faileth in one point, is guiltie of all:* a true righteous man will be as carefull to keepe one as another. Some men are like to *Naaman*, for he professed the true God of Israel, and promised to serue and worship him alone: yet desired to be borne withall for one speciall sin: *herein* (saith he to the Prophet) *the Lord bee mercifull vnto thy seruant, that: when my maister goeth into the house of Rimmon, to worship there, and leaneth on my hand, and I bow my selfe in the house of Rimmon, the Lord bee mercifull vnto thy seruant in this point.* So they are willing to auoyd all other sinnes saue onely one which serueth most for their pleasure or profit, they desire to be pardoned for it. These are little better then *Herod* was, for he feared *Iohn Baptist*, and reuerenced him, heard him gladly, and did many things after him: but when *Iohn* told him that it was not lawfull for him to haue his brothers wife,

Iam. 2. 10.

2. King. 5. 18

Mar. 6. 10.

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wife, he would not obey him, because that
sinne serued most for his pleasure. Although
a Ship bee sound in 'all parts but one, and
leaketh in no place saue onely one, yet it
may bee drowned by meanes of that one.
Though the walles of a besieged Citie bee
strong, and well fortified in all places saue
one, and haue no breaches saue onely one,
the enemies may enter in at that one, and
spoyle the Citie. Our soule is as a Ship on
the sea, if it haue but one hole where it lea-
keth, it may make shipwrack of faith and a
good conscience: it is as a Citie besieged by
the Diuel and his angels, if there be but one
breach in the walls of it, the diuel may there
enter, and spoyle it. A birde is caught in a
snare or grinne, and held fast in it, as well
by one claw, as by both legs, or the whole
body: so the Diuell, who layeth snares for
our soules, may catch and hold them as well
by one sinne, as by many. I acknowledge
there is imperfection in all. Righteous *Lot*
had a fault, iust *Noah* had a fall, *David*
shewed his infirmity, and *Peter* his frailty :
yet the righteous either sinne of ignorance,
not knowing that they doe amisse: or if
they know it, it is not often, but seldome;
afterward they are grieved for it, and made
more

*Greg. mag.
moral. li. 19.
cap. 17.*

more carefull to auoyde it. But hee which without repentance continueth still in one grosse sinne, and often practiseth it, cannot be reputed a righteous man, though he eschue many other finnes. *A little leauen sowreth the whole lump.* As dead flies putrefie a whole boxe of oyntment, and a little folly, him that is in estimation for wisdom; so one sinne being continually practised, spoyleth all his righteousness.

Secondly, a righteous man may be known by the end whereunto his workes of righteousness are directed, and that is the glorie of God. *Let your light so shine before men* (saith Christ) *that they may see your good workes, and glorifie your father which is in heauen.* And Paul saith, *Whether ye eate or drinke, or whatsoever else ye doe, doe all to the glorie of God.* Though men practise neuer so many good workes, yet if in doing of them they propound not this end, they are not to be accounted righteous men; no more then he is to be esteemed a good Archer which can draw a strong bow, hath a faire loose, and doth shoote farre, and yet alwayes shootes a great way off from the marke. In this respect the Pharisies were not to be reckoned in the number of righteous men, for they did

which did all to be seene of men: they did fast, and
in one pray, and giue almes, to be seene of men.

The Papists also faile in this propertie: for
they doe all to merit thereby, like to hired
he es- seruants and labourers, which worke for
en sow- their wages, and would do little or nothing
trefie a for their Masters, vnlesse they might bee
ly, him well paied for their paines. But we must ac-
e sinne knowledge our selues not to bee seruants,
n all his but sonnes, and not sonnes of the bond-
known woman, but of the free-woman: and that
righte- we ought of dutie to serue the Lord all the
glorie of daies of our liues, though we should receiue
a (saith nothing for our labour. In all our workes
kes, and we must seeke his glorie; if hee bestow any
e. And reward vpon vs, wee may take it as an vnde-
r What- serued gift of his bountifull goodnesse. I
of God. graunt indeede that righteous men haue
y good some hypocrisie and vaine glorie mingled
y pro- with sinceritie in their best actions, and doe
bee ac- some things as well for their owne praise,
en he is as Gods glorie: yet if there bee more sincere-
ch can ritie in them, then hypocrisie; if they doe
e, and more good works for Gods glorie, then for
hootes other sinister ends, they lose not the name
his re- and dignitie of righteous men. For as the
koned Philosophers teach concerning elementary
or they bodies, that they are not made of one ele-
did ment

ment onely, but of all foure, yet haue their names of the predominant element, as some are called earthly bodies, not warrie, aeriall, or fierie bodies, because they haue more earth, than water or ayre in them: and as the Physitians say of the humours in mans body, that although they be not pure, but mixed one with another, yet euery one doth carry the name of that humour which doth most abound: so may wee say of the generall conuersation and the particular actions of men, that if in them they seeke more the glorie of God, than their owne praise or profit, they are truly righteous.

3 Thirdly, a righteous man may be knowne by his perseuerance in righteousness, for he which is truly made righteous by faith in

Rom. 11. 29 Christ, and sanctification of the Spirit, will continue righteous vnto the end. True and

Ezek. 18. 24. sauing righteousness is one of those gifts of God which are without repentance. It cannot be lost fully and finally. Those which turne from their righteousness and commit iniquitie, shall not liue: their former righteousness shall be forgotten, and they shall die in the finnes which they haue committed. If the righteousness of any bee like a morning cloud, or as morning dew, which

Hos. 6. 4.

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is dried vp and vanissheth away, so soone
as the Sunne ascendeth on high, it shall ne-
uer be acceptable to God. He onely which
continueth righteous to the end shall bee
saued. As God neuer ceaseth to bestow
blessings vpon vs, so should we neuer cease
to serue him in holines and righteousness all
the daies of our liues. Though wee hire ser-
uants for a yeere, and take apprentices for
seauen yeeres, yet must wee serue the Lord
for euer. Yea the righteous do not only hold
fast that which they haue receiued; but
their teeth are so set on edge with the
sweete taste of righteousness, that still they
desire to increase it. So many as are perfect,
will be thus minded with *Paul*, *not to count
themselves as if they had already attained to it,*
*but they forget that which is behinde, and en-
denour themselves vnto that which is before,
and follow hard toward the marke of the price
of the high calling of God in Iesus Christ.*

Lastly, a righteous man may be knowne
by his affection to righteousness in others.
He which loues righteousness it selfe, will
loue it as well in others as in himselfe: yea,
he will loue all others in whom hee behol-
deth any seedes of righteousness, his delight
will be in the Saints that are in the earth,
and

Phil. 3. 13.

Psal. 16. 3.



and in them which excell in vertue. Hee which loueth a childe for his fathers sake, as *Dauid* loued *Mephibosheth* for *Ionathans* sake, loueth the father himselfe better : so he which loueth righteous men for righteousness sake, declareth thereby that he loueth righteousness it selfe farre better.

Moreouer, a righteous man loueth righteousness so well, that he wil labour to make others as righteous as himselfe. *Dauid* promised, that if y Lord would create in him a cleane heart, and reneue a right spirit within him, and restore him to the ioy of his saluation, *then shall I teach thy waies to the wicked, and sinners shall be conuerted vnto thee.* And *Luk. 22. 32. Peter when he is conuerted, must strengthen his brethren.* As euery thing seeketh to beget his like; so a righteous man seeketh to make another righteous. As fire cannot be smothered, when once it hath taken hold in any place, and findeth matter to worke vpon, but will burne further and further, till it haue consumed all before it : so true righteousness wrought in the heart of one, cannot there be suppressed, but will spread it selfe abroade, and worke vpon others for their conuersion. He which would be esteemed righteous, and yet keepeth all his righteousness

righteousnes to him selfe, and doth not impart vnto others, may iustly bee suspected to haue no sound righteousnes at all.

The second title giuen to them which dyed is, *mercifull men*: which may be taken two waies, either passiuely, or actiuely: passiuely (that is here first in nature and order) for such as God hath receiued vnto mercie, as he did *Paul*; because he sinned ignorantly through vnbeliefe. In this respect they are called *vessels of mercy, prepared vnto glory*. And of this number are only they which repent and amend. For as *Salomon* saith, *He that hideth his sinnes shall not prosper: but he that confesseth and forsaketh them shall haue mercie*. If we take this title in this sense, wee may see good reason wherefore it was annexed vnto the former. First, to shew who are truly righteous before God, namelie such as he hath receiued vnto mercy, in forgiving their sinnes. Which plainely appeareth by *Pauls* prooffe out of *Dauid*: who saith, *that Dauid declareth the blessednesse of the man, vnto whom God imputeth righteousness without workes*. And how prooues he the imputation of righteousness without workes, but by the remission of sin? *Blessed are they whose iniquities are forgiven, and whose sinnes*

1. Tim. 1.13

Rom. 9.23.

Prou. 28.13

Rom. 4.6.

Verf 7.

are covered. Blessed is the man, to whom the Lord imputeth not sinne. Againe, this title so taken might bee added to the former, to confute the sinister censure which carnall men gaue of those which were taken away in the flower of their age, iudging them to be punished for their sinnes and reiected of God: it was not so, they were receiued vnto mercy, and those which suruiued them, were reserued for punishment.

Actiuelly it may be taken for such as shew mercy vnto others. And in this sense it is opposed to a cruell man. *He that is mercifull rewardeth his owne soule: but he that troubleth his owne flesh is cruell.* These two properties are alwaies found together in the same persons, and therefore Christ saith, *Blessed are the mercifull, for they shall obtaine mercie.* And the King in the parable which had forgien his seruant ten thousand talents, sayde vnto him when hee had cast his fellow seruant in to prison for an hundred pence; *oughtest thou not to haue had pitie on thy fellow, even as I had pitie on thee?* and then deliuered him to the laylers, till hee should pay all the debt: and so will the Lord deale with men; and therefore Iames saith, *there shall be iudgement mercilesse to him that sheweth no mercie.* And
con-

Prov. 11. 17.

Matth. 5. 7.

Mat. 18. 33.

Jam. 2. 13.

contrariwise, he which receiueth mercie of the Lord, will shew mercy vnto men. For as the sunne beames lighten vpon the earth do not onely heate the earth it selfe, but also by their reflection do heate the next region of the ayre: so the beames of the Lords mercie lighting on the heart of any christian, do not onely heate him with inward comfort, but also reflect backward, and cause him to yeeld some comfort vnto his brethren. Yet here we must vnderstand such as shew mercie vnto others: as they were mercifull to their brethren, so God was merciful to them, would not punish them with the wicked, but tooke them away, that hee might free them from future calamities.

There bee two kinds of mercifulnes, the one shewed toward the soule, the other toward the body, an example of both we may behold in Christ: *When he saw the multitude scattered abroad as sheepe hauing no shepherd, he had compassion on them:* and bad his disciples pray vnto the Lord of the haruest, that hee would thrust forth labourers into his haruest, and presently after sent his disciples abroad to preach the Gospell among them. There was mercie shewed to their soules. Again, when a great multitude had

Mat. 9. 36.

37.

Mat. 15. 32.

Tho. Aquin.
 secunda se-
 cunda qu.
 32 art. 2.

bin with him three daies in the wildernesse,
*he had compassion on them, and would not send
 them a way fasting, least they should faint in the
 way.* And therefore wrought a miracle in
 feeding foure thousand men besides women
 and children, with seuen loaves and a few
 little fishes. There was mercie shewed to
 their bodies. There be fixe works of mercy
 appertaining to the soule set forth in this
 verse: *Consule, castiga, solare, remitte, fer, ora.*
 Instruct them which bee ignorant, correct
 them which sinne, comfort them which bee
 heauie-harted, forgiue them that offend
 thee, beare with the weake, and pray for all
 men. There be seuen workes of mercie ap-
 pertaining to the body, comprehended in
 this verse: *Visito, poto, cibo, redimo, tego, colligo,
 condo.* To visit them which be sicke: to giue
 drinke to them which bee thirstie: to feede
 them which be hungrie: to redeeme the cap-
 tiues: to cloath the naked: to lodge the har-
 bourlesse: and to bury the dead. Many doe
 separate these workes of mercy: some will
 be mercifull to the bodies of them which are
 in distresse, they keepe great hospitalitie, re-
 lieue the bodies of them which want; but
 doe nothing for their soules: these are mer-
 cifull but in part, they omit the chiefe
 works

works of mercy : yea they are no more mercifull to men redeemed by Christs blood, then they are to bruite beasts. If their Oxe or Horſe want meate, they will feede him: if diseased, they will seeke helpe for him: if he be fallen into a pit or ditch they will draw him out: and will they doe no more for man, hauing an immortall soule redeemed by Christ? As the miseries of the soule are more dangerous, so should they be more carefully regarded, and pitied. Others seeme to piti mens soules, but not their bodies: they will instruct others, admonish them, forgive them, and pray for them, but will not giue them one pennie to helpe them withall: being like vnto a popish prelate, who being asked a penny by a poore man, refused to giue it, but offered to blesse him: which the poore man refused, because hee thought that if it had been worth a penny, hee would not haue giuen it to him. As man consisteth both of body and soule, and is subiect to miseries in them both: so must wee be mercifull to him in relieuing of both.

The second circumstance obserued in the text, sheweth the manner of their death: *They perish, and are taken away.* There were many vnrighteous and vnmercifull men in those

those daies, and in that countrie; yet they remained aliue, when the righteous and mercifull were taken away by death. *It is appointed for all men once to dye*, at one time or other, and now the righteous did leade the way. *Death is the way of all the world*; as *Ioshua* calleth it: and *the way of all the earth*, as *Dauid* termeth it: and *the ende of all men*, as *Salomon* nameth it: therefore the righteous must walke this way as well as others. Their flesh is grasse that withereth; and their glorie is a floure that fadeth: death spareth them no more then others. *The wise dyeth as well as the foole*. Yea in this respect the condition of the children of men, and the condition of beasts are alike, as the one dieth, so dieth the other: all was of the dust, and shall returne to the dust. No maruaile then, if the condition of all men be a like. As well died *Abel* whose sacrifice God accepted, as *Caine* whose sacrifice God reiected: as well *Abraham* the father of the faithfull, as any children of vnbeliefe: as well *Isaac* sonne of the free woman, as *Ishmael* sonne of the bond woman: as well *Iacob* whom God loued, as *Esau* whom God hated: as well chaste *Ioseph*, as incestuous *Ammon*: as well meeke *Moses*, as rayling *Rabshekah*: as well zealous

Heb. 9. 27.

Iosh. 23. 14.

1. King. 2. 2.

Eccles. 7. 4.

Eccles. 2. 15

Eccles. 3. 19

zealous *Phineas*, as the luke-warme angell of *Laodicea*: as well *Danid* a man according to Gods owne heart, as *Saul* from whome God tooke his spirit and mercy: as well *Salomon* the wise, as *Nabal* the foole: as well tender hearted *Iosiah*, as hard harted *Pharrahob*: as well the humble Publican, as the proude Pharisie: as well poore *Lazarus* to bee caried into *Abrahams* bosome, as the rich glutton to bee carried into hell: as well *John* the beloued disciple, as *Judas* the traytour: as well *Simon Peter* the Apostle, as *Simon Magus* the forcerer. Mercilesse death doth exercise her crueltie vpon all alike.

Why should this be so? Hath not Christ dyed for the righteous, why then should they dye? Death is the reward of sinne: Christ hath satisfied for all their sinnes, wherefore should they beare this penaltie of sinne? *Question.*

The righteous must dye the first death, though Christ haue died for them, and suffered for their sinnes. His death shall free them from the second death, but not from the first death, which is the separation of soule and body. He hath onely altered the nature and vse of the first death, but not quite taken it away. Whereas at first it was ordayned

ordained for a punishment of sinne, hee hath made it a passage into heauen: it was threatned and inflicted as a curse, but hee hath turned it into a blessing. It did at first depriue men of good, but now it putteth them in possession of good. Christ hath taken away the sting of it: and therefore *Paul* saith, *O death where is thy sting?* So as it can no more hurt vs then a Bee which hath lost his sting. It doth not hurt vs, but helpe vs; not hinder vs, but further vs in obtaining of glorie. *Iacob* not long before his death, pronounced this as a curse from the Lord vpon the tribe of *Simeon* and *Leui* for their crueltye, *I will denide them in Iacob, and scatter them in Israel:* yet when the children of *Leui* shewed their zeale and obedience in killing the idolaters at *Moses* commandement, the Lorde turned this curse into a blessing. Their scattering was a furtherance vnto them, to make them more fit to teach the people in euery citie, and receiue the tythes of euery tribe. So at the first the Lord threatned death as the punishment of sinne, but by faith in Christ, it is made the ende of sinne, and beginning of glorie. Hee who could at the beginning bring light out of darknes, could afterward bring a blessing out

Mors minime quidem ad huc abesse cogitur, sed cogitur non obesse.

Bernard. in transf.

Malach.

Gen. 49.7.

Exod. 32.28

Deut. 33.9.

Ios. 21.

out of a curse. If Physicians by their art can extract an antidote or preseruatue against poyson, out of poysonfull things: why may not God by his infinit power and wisdom, drawe good out of euill, a mercie out of iudgement, and a blessing out of a curse?

Yea and as *Augustine* teacheth, death remaineth still for the righteous, to exercise their faith withall. If immediately vpon remission of sinne there should follow immortalitie of the body, faith should bee abolished, which waiteth in hope for that which is not yet enioyed. Yea the Martyrs could not testifie their faith, their patience, their courage, their constancie and loue vnto Christ, in suffering death for his sake.

August. de peccat. meritis. & remiss. lib. 2. cap. 34.

But now let vs more particularly consider the titles giuen to the death of the righteous. First it is said, that he *perisheth*, which must not so bee vnderstood, as if hee were quite destroyed, brought to nothing, and had no more being: as it befalleth brute beasts at their death, whose soules being traduced with their bodies are mortall, and perish with their bodies: the righteous hath a being euen after death; yet may be said to perish in regard of outward appearance; in the iudgement of flesh and blood, hee seemeth

meth to perish. Yet we must know that the righteous consists of soule and bodie : his soule being immortall cannot perish by any meanes : it can liue out of the bodie, as well as in the bodie. When it leaues the bodie, it goes vnto the Lord. This *Salomon*

Eccl. 12. 7. taught: Dust returnes to the earth as it was,

Phil. 1. 23. and the spirit returnes to God that gaue it.

Luk. 16. 22. This Paul wisheth, desiring to bee loosed and to be with Christ.

This *Lazarus* enioyed at his death, being carried by the *Angels* into *Abrahams bosome*. And this *Iohn* in a vision saw performed to the Martyrs: *under the Altar he saw the soules of them, which were killed for the word of God.*

Reuel. 6. 9.

But the bodie of a righteous man may bee said to *perish* : because it loseth the forme, the nature, and propertie of an humane body. It is within a short space eaten vp of wormes, and turned into dust and ashes : so as there can appeare no signes of a body. Though wee make neuer so much of our bodies, yet can wee not keepe them from perishing: though we feede them most daintilie, clothe them most costlie, and cherish them most carefullie ; yet at last they will become a thing of naught : the beautie of them will fade; they shall bee deformed,

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and most ougly to behold. The strength of them will bee taken away; so as they shall not stirre an hand or a foote: the agilite of them will be lost: they shall remaine stiffe and be nummed: the parts and members of them shall perish and fall away one after another. The flesh, blood and bones shall bee so strangely turned to dust and earth, that there shall not remaine any propertie or qualitie of them: and a man, if hee knew it not before, would neuer iudge that dust and earth to haue been flesh and blood and bones of a liuing man: yea so greatly shall our bodies be altered, that men shall not be able to discerne, which dust came of them, and which came of the earth.

Yet one thing I must needs adde, for the comfort of the righteous: that although his body seeme thus to perish in the iudgement of men, yet it still hath a being in the sight of God, and doth euen at that time, and in that case, remaine a member of Christs mysticall body. For the vnion betwixt Christ and the faithfull, is not of soules onely, but also of bodies: the body of euery faith- *1. Cor. 6. 15.* full man and woman is truely vnited to Christs bodie. And this vnion cannot bee broken, death cannot dissolue it, though death

*Fulgent. ad
Trafimund.
de pas. dom.
lib. 3.
Damasc. de
orthod. fide.
lib. 3. ca. 27*

death doth breake the vnion betwixt man and wife, yet it cannot breake the vnion betwixt Christ and the faithfull. As death did not make a separation betwixt the two natures of Christ at the time of his suffering: but his soule and body being farre distant, the one in heauen, the other in the graue, were at that time, and in that case personally vnited to his Godhead: no more can death make a separation betwixt Christ and the faithfull; though their bodies doe putrifie, and lie rotting in their graues, yet still they remaine members of his bodie. And as the husbandman doth make as great reckoning of that corne which hee hath sowne in his field, and lies hid vnder the clods, as he doth of that which hee hath laid vp safely in his garner, because hee hopeth it will come vp againe and yeeld increase: so Christ Iesus doth as highly esteeme of those bodies, which are laid in their graues, as of those which yet remaine aliue, because hee knowes that one day they shall rise againe vnto glory. They are sowne in dishonour, but they shall rise againe in honour. Their life is but hid for a time, and will bee found out againe. Christ is able to restore that which nature hath destroyed: God doth
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herein deale no otherwise with the bodies of the righteous, then a Goldsmith wil deale *Chrysost. in Mat. ho. 35.* with a picture of gold or a peece of plate, that is bruised and worne out of fashion: he will cast it into the fire and melt it, not to destroy it, or suffer it alwaies to lie in the fire, but to make it a better picture or peece of plate then it was before, and therefore will take it out of the fire againe, and fashion it according to his minde. Wherefore let not the condition of our bodies after death, *Chrysost. in 1. Thes. 4.* make vs vnwilling to dye.

If any man intending to reedifie an old rotten house, doe first put the inhabitants out of it, and then pull downe the house, and prepare for the building of it againe: haue the inhabitants of the old house any cause to be griued? Will they not rather bee glad that it is pulled downe, because they hope that it will be made better then euer it was before, and they may dwell in it with more safety and delight? Now our bodies are as old rotten houses for our soules to dwell in, if God cause our soules to depart out of them for a time, and then destroy them, that afterward hee may reedifie them, and make them fitter habitations for our soules, what cause haue wee to lament? Nay rather if wee
looke

looke not so much on the present estate of our bodies after death, as vpon the gloriouse estate which they shall haue after the resurrection, we may reioyce and praise God for this his worke towards vs.

2 But another phrase is here vsed, to expresse the death of the righteous (*are taken away.*) The Hebrue word doth sometime signifie to be gathered (though as some obserue, it be neuer spoken of things scattered) and in that sense it is vsed for the death of the righteous, when the place, whither they be gathered, is mentioned. As it is said of

Gen. 25. 8. Abraham, that hee died in a good age, and was gathered to his people: and likewise of Isaac.

Iudg. 2. 10. As also the generation which entred with Ioshua into the land of Canaan, is said to be gathered vnto their fathers. Sometime this word doth signifie to take away: as when

Gen. 30. 23 Rachel said, God hath taken away my rebuke: and the Lord saith by Ieremie: I haue taken my peace from this people. And so it is rather

to be expounded in this place, because it is set downe without any addition. Wee may here obserue a seuerall doubling of the same things in this verse: two words to set forth the persons which died; two words to declare the manner of their death: and after

ward

*Pagnin.
Theſaur.*

ward two words also to shew the careless regard of their death among the wicked.

It was vsual with the Hebrues, to repeate things diuers times together, either in the selfesame, or in the like words. Yet we must not thinke that there bee any vaine repetitions in the Scriptures, seeing Christ forbiddeth vs to *use vaine repetitions in our prayers*, and will call men to account *at the day of iudgement for every idle word that they speake*. Wee may not imagine that the holy Ghost did vse any vaine repetitions or idle words in penning the bookes of Scripture. These repetitions serue for good purposes. In prayers they shew the seruencie of him that prayeth, and his earnest desire of the thing which he asketh. In Prophecies they declare the certainty and speedines of the execution: as appeareth by *Pharaohs dreame*, which as *Ioseph* told him, *was doubled vnto him the second time, because the thing is established of God, and God hasteis to performe it*. In narrations they serue either for confirmation, to assure the hearers that the matter is true, of great importance, and worthie to be heard and marked: or else for explication, the latter clause expounding the former. For as nature hath giuen vnto mans bodie

Matth. 6. 7.

Mat. 12. 36

Gen. 41. 32.

August. in

Psal. 74. &

Psal. 71.

bodie two members of the same kinde and vse, as two eyes to see withall, two eares to heare withall, two hands to handle withall, and two feete to walke withall: that if the one should faile in his office, the other might helpe it: so the holy Ghost hath giuen two words of the same kinde and signification to many sentences of Scripture, that if the one shall faile in his office, and not fullie expresse the meaning, the other might helpe it. And this is the reason, why the words are so often doubled in this verse, least any should gather by the former phrase that the righteous so perisheth, that he hath not any more being at all: hee now saith, that hee is but *taken away*. And he may be said to be taken away, both in respect of body, and also in respect of soule. In respect of body: for although his body be not translated in such a manner, as the body of *Henoch* was, that *hee might not see death*; nor as the body of *Moses* which the Lord took and buried, no man knowes in what Sepulcher; nor as the bodie of *Elias*, which was carried from the earth in fire Chariots; nor as the bodies of them which shall bee found aliue at the comming of Christ vnto iudgement, which shall not die, *but be changed*, and present

Gen. 5. 24.

Heb. 11. 5.

Deut. 34. 5.

1. Cor. 15. 51.

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he ascend with Christ into heauen: yet is the body of euery righteous man taken from amongst men, to be laid amongst wormes; from y^e liuing vnto the dead; from aboute the earth, to be laid vnder the earth; from his house, to his graue; frō a place of watching, to a place of sleep; frō a place of care, labour, and trouble, to a place of ease and rest: from a place of pleasure and pain, of ioy and sorrow mingled together, to a place where he shall be void of sense to feele any of them.

2 In respect of his soule; consider *terminum à quo, & terminum ad quem*, whence, and whither he is taken. From his body, to be brought vnto God: from an house of clay, to an house not made with hands, but eternall in the heauens: from men to Angels: from sinners, to them which bee perfectly righteous: from his greatest enemies, to his best friends: from the Church militant, to the Church triumphant: from earth to heauen: from a strange countrie, to his own home: from a prison, to a place of libertie: from bondage, to freedome: from miserie, to happinesse: from sorrow, to ioy. Whence he is taken, you all do well know which haue any experience in the world: whither he is brought, the Apostle teacheth:

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when

Heb. 12. 22. when hee saith: *Yee are come to the mount
23. Sion, and to the citie of the liuing God, the ce-
lestiall Ierusalem, and to the companie of innum-
merable Angels: And to the congregation of
the first borne, which are written in heauen, and
to God the iudge of all, and to the spirits of iust
and perfect men: and to Iesus the mediator of
the new testament.*

Who would be vnwilling thus to be tak-
ked away? And why should the righteous
be afraid of death, by which they are thus
taken away? Had the Israelites any cause
to be vnwilling, or to feare to be taken out
of the land of Egypt, the house of bondage,
and to bee caried is it were vpon Eagles
wings into the land of Canaan, a land that
flowed with milke and honie? No more
cause haue the righteous to feare death
which would carie them from the bondage
of this world, to the heauenly Canaan, a
place of eternall rest. And why then should
we mourne immoderately for the death of

Gen. 45. 28. the righteous? When *Ioseph* was taken from
prison, to be made a chiefe ruler in Egypt, if
his father *Jacob* had bin in prison with him
and had beene acquainted with his prefer-
ment, should he haue had any iust cause to
be grieved? So soone as hee heard of it, hee
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reioyced, and was willing to go vnto him. When *Saul* was taken frō seeking his fathers asses, and annointed to be king ouer Israel, had his father *Kish* any reason to lament? When *Dauid* was taken from following the Eues great with young ones, and ordained King to feed the Lords people, had his father *Ishai* any iust occasion of sorrow? No more cause haue any of vs to bewaile the death of the godly, seeing they are as highly preferred as any of the. When *Hester* was taken from *Mordecai* (who had brought her vp as his owne daughter) to be married vnto king *Ahashuerosh*, and crowned as Queene, did he lament it? was he not most willing to leaue her? Why then should any man be so vnwilling to leaue either daughter or wife, though neuer so deare vnto him, seeing that she is but taken vp into heauen, there to be married vnto Christ, the husband of his Church, and there to be crowned as a Queene to raigne in glorie with him?

But in this taking away, there is great difference betwixt the godly and the wicked. They are also taken away, but why? The godly are taken out of the world, because the world was not worthie of them: Heb. 11.38. but the wicked are taken away, because

they are vnworthie to liue in the world. Those are taken away in mercie, these in iudgement: those in the Lords fauour, and these in his displeasure. And whence are these taken, or whither? They are taken from the practise of sinne, to suffer punishment for sinne: from ease to torment: from the first life, to the second death: from men to diuels: from earth to hell: from prison, to the place of execution. In a wofull taking shall they bee, when they are thus taken away. Their lamentable taking away is described in him, that will not in time bee reconciled to his brother. The iudge deliuereth him to the sergeant, the sergeant takes him, and casts him into prison, whence hee must not come till hee haue paide the utmost farthing. Likewise in him that would not forgiue his fellow seruant an hundred pence, his master being wroth deliuered him to the iayler, who tooke him and cast him into prison, till he should pay all that was due. Also in him that wanted the wedding garment at the marriage feast of the Kings sonne: *the king saith to his seruants, bindo him hand and foote: take him away, and cast him into viter darkenes, there shall be weeping and gnashing of teeth.* Likewise in the

Matth. 5. 25

Mat. 18. 34

Mat. 22. 13

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world. unprofitable seruant, which would not im-
 ploy his masters talent, the talent must bee *Mat. 25. 30.*
 taken from him: he must be taken, and cast
 into utter darkenes, where is weeping and
 gnashing of teeth. Lattiy, in them which
 would not suffer their King to raigne ouer
 them: he shall say, *those mine enemies which* *Luk. 19. 27.*
would not that I should raigne ouer them, bring
hither, and slay them before me.

It is a grieuous thing for one that is ma-
 king merrie among his companions, to be
 suddenly apprehended by a Sergeant or of-
 ficer for a traytour, theefe, or murtherer, and
 presently without baile or mainepriue to be
 taken from his companie, and carried to
 prison, and from thence to the place of exe-
 cution: As grieuous is it for a wicked man
 that liues in the pleasures of sinne, to be ta-
 ken away by death, which is the Lords Ser-
 geant to apprehend him, and bring him to
 the prison of hell. As his entrance into
 the world was euill, and his continuance in *Natiuitas*
 the world was worse; so his taking out of *mala, vita*
 the world shall be worst of all. Oh then let *peior, mors*
 vs take heede least wee be thus taken away. *peffima. Ber-*
nard. in tra-
 Let vs learne to liue in the world as the *sit. Malach.*
 righteous doe, and then shall wee be taken
 away as the righteous are. *Balaams* wish is

Numb. 23.
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used by many : *Let me die the death of the righteous, and let my last end be like his.* And yet they will not liue the life of the righteous : but few of these obtaine their desire. Looke what way a tree boweth while it stands and groweth, the same way it commonly falleth when it is cut downe : euen so, looke how men are inclined in their life time, to righteousness or vnrighteousnes ; so shall they fall at their death.

Men can hardly begin righteousness at their last end. Late repentance is seldome sound repentance. Men drawing neere to their end, shall be so affrighted with death, so troubled with paine and griefe, that they shal not be able to set themselues to repent soundly. They shall then rather seeke ease for their bodies, than mercie for their sins, or grace for their soules. The beginning of euerie thing is hardest, and therefore hee which hath begun well, is said to haue done halfe his worke. As it is in other things ; so is it with repentance : it is a harder matter to begin repentance at the first, than to renew it afterward : & therefore the fittest time should be taken for the beginning of it : & that is rather the time of our life, than the time of our death : rather the time of our health

Dimidium facti qui bene cepit, habet.

health then the time of our sicknesse. In the time of our life and of our health, we be scarce able and fit to begin serious repentance : but much more vnable and vnfit shall we be in the time of sicknes and death. We reade in scripture but of one which became righteous at his last end, the theefe on the Crosse : wee reade of one, that no man might despaire ; though hee haue deferred his repentance so long ; we reade but onely of one, that no man might presume to deferre it so long. The surest and safest way is to begin in time, and make no delaies : least afterward it be too late.

3 The third circumstance to bee obserued in the text, is the carelesse regard of the righteous mans death. *No man considereth it in heart.* It seemes that manie godlie persons were already dead, and their death did declare that God had some speciall worke in hand, yet the common people which were left behinde them, did little regard it. This carelesse contemning of their death, doth shew that the harts of the cōmon people were possessed with great securitie, to make so small reckoning of such a strange worke of God. All the workes of God are carefully to bee regarded of vs, who are set

Psal. 18. 5.

Psal. 108. 10.

Psal 90. 3.

Job. 14. 5.

Mat. 10. 29

31.

Psal. 116.

15.

in this world to take a speciall view, and to make an holy vse of them. And therfore *Danid* thought the wicked deserued to be broken downe, and not built vp againe, because they regarded not the workes of the Lord, nor the operation of his hands. Now the taking of the righteous away, is one of his speciall workes. For to him belong the issues of death. It is he that turneth man to destruction. The number of his moneths are with him: bee appointed his bounds which he cannot passe. If a sparrow shall not fall on the ground without our father in heauen, then the righteous which are of more value then many sparrows, cannot perish without his will and appointment. Certaine it is that none dye sooner or later then he sends for them.

The workes of Princes are much considered, and often talked of among the people; and ought not the Lords workes bee much considered of vs? Their works may be done foolishly, rashly, and vniustly: but the workes of God, are done in number, waight and measure, in wisdom, iustice, and mercie. *Precious in the sight of the Lord is the death of all his Saints:* and shall their death bee vile and contemptible in our eyes? People most commonly do highly esteeme those

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nd to those things, which are deare and precious
r:fore among Princes: and shall the death of the
to bee righteous, which is so pecious in the Lords
ecause fight, the Prince of all Princes, bee lightly
d, nor esteemed of vs his people? *None of them li-* Rom. 14.7.8
ng of *ueth to him selfe, neither doth any die vnto him-* Phil. 1.10.
eciall *selfe.* Whether they liue, they liue vnto the
death. Lord: or whether they die, they die vnto
The Lord: whether they liue therefore, or
e ap- die, they are the Lords. Yea they do glorifie
If a God both by life and by death. And there-
with- fore we should not lightly passe ouer their
eous life or their death. But consider how they
spar- haue glorified God by their death and by
and their life, and praise him for the same.
dye

But why are we to consider their death?
What may we learne thereby? Wee learne
these foure things: First, the certaintie of
death. Secondly, the nature of death. Third-
ly, the cause of death: and lastly, the manner
how we must die.

First, by considering their death, we may
learne the certaintie of death in our selues,
that we must dye as well as they: in which
respect Salomon saith, *it is better to goe to the* Eccles. 7.4.
house of mourning, then to goe to the house of
feasting; because this is the end of all men: and
the lining shall lay it to his heart. That is to
say,

say, hee which remaineth aliue, by seeing one dead, shall consider in his heart that all men shall so die, and that he himselfe shall die as well as others. The death of others is as a looking glasse, wherein we may cleerly behold the vncertaintie of our owne liues. We may call their death, as some doe the Sacrament, *visibile verbum*, a visible word or sermon, teaching vs our owne mortalitie: for wee haue no better assurance of our liues than they had: what we now are, they haue beene: and what they now are, wee may be: and we know not how soone. He which hath taken them away now, may within a while (if it please him) take vs also away and bring vs vnto them. As death assaulted them, so will it assault vs; and we can no more resist it than they could, but must yeeld as they did. Wee are readie to forget death, and the forgetfulnes of death, maketh vs to forget our dutie vnto God: let vs therefore consider the death of others, thereby to be put in minde of our owne.

2 Secondly, by their death we may know the nature of death in al others: for it deales with all alike. We may there see how death doth deface that image of God which was in the bodie, and how it doth destroy the bodie,

seeing bodie, which was a temple for the holie
 hat all Ghost to dwel in. If one see a faire house of
 e shall a noble man to bee much defaced, & fallen
 ers is to ruine, so as one stone is scarce left vpon
 leclly another, it will pitie his heart: so should we
 liues. be moued in our hearts to see the body of a
 e the righteous man, which was an house for the
 ord or holy Ghost to dwel in, to be so pitifully rui-
 alitie: nated by death. Againe, wee may see what
 f our strange ieparations death doth make. The
 they soule and the body which haue a long time
 , wee liued together, as two familiar companiōs,
 e. He are put asunder by death: and no man
 may knowes how long it shal be before they can
 s also meete together againe.

Besides this, death makes a separation
 betwixt old & louing friends. The husband
 is separated from the *wife of his youth*, with
 whom hee reioyced: the wife is separated
 from her husband, *who was her vaile to sheld*
and to saue her: parents are taken from their
 tender childrē, which they leaue as orphans
 in the world, not knowing what will be-
 come of them: children are taken from
 their kinde parents, who could haue been
 content to haue gone in their stead, yea fa-
 miliar friends, whose soules were knit toge-
 ther in affection, and whose loue exceeded
 the

Prov. 5. 18.

Gen. 20. 16.



the loue of women, as did the loue of *Dauid* not t
and *Ionathan*, are seuered one from another quea
by death : the knot of their friendship is with
broken : their mutuall kindnes can bee no before
more shewed by one to another. What if we
griefe it is for louing friends to depart one *raym*
from another, wee may see in *Pauls* friends more
and hearers, when hee tooke his leaue of death
them, and told them that they must not see hart
his face any more : *They wept all abundantly,* thing
and *fell on Pauls necke and kissed him ; being* he sh
chiefly sorie for the words which he spake, that thing
they should see his face no more. We had need man
therefore by the death of others to be put in the p
mind of this separatiō before hand, y when Chr
it comes, we may beý better prepared for it. port
ful t

Act. 20. 37.
38.

Lastly, death makes a separation betwixt
the rich man and his wealth: *We brought no-*
thing into this world, neither must we carry any
thing out of this world: Yea, men leaue their
riches they cannottell vnto whom. If that
question be asked many that are readie to
die, which was demanded of the rich man,
who had laid vp store for many yecres, *This*
night shall thy soule be taken from thee, then
whose shall these things be which thou hast pro-
vided? they might truly answere, that they
cannot tell. Men heape vp riches, and can-
not

1.Tim. 6. 7.

Luk. 12. 10.

David not tell who shall enioy them : they be-
 nother queath them to some, and others goe away
 ship is with them. We had neede to thinke of this
 bee no before hand, that wee may vse this world as
 What if we vsed it not : *and when we haue fooode and 1.Tim.6.8.*
 rt one rayment, to be therewith content : and to bee
 friends more willing to leaue these things when
 aue of death approacheth. If a man doe not in his
 not see hart deeply and seriously consider of these
 dantly, things a long time and often before death,
 being he shall be as vnwilling to leaue all these
 e, that things at the houre of death, as the young
 I need man was to sel his goodes and giue them to
 put in the poore, when hee was commaunded by
 when Christ. In things that be of waight and im- *Matth. 19.*
 for it. portance, and yet very difficult, it is neede-
 twixt ful to vse preparation before hand : for with-
 ht no- out it we shal be vnfit when we come to the
 ry any pinch. Souldiers which be chosen and ap-
 their pointed for the wars, doe exercise theselues
 f that with their weapons before hand, and are
 die to content to be trained by others which haue
 man, better skill & experience, that so they may
 This learne in time of peace, how to behaue
 then themselues in time of war : So had we need
 t pro- in time of our life to learne how to die, and
 they to bee taught by others which die before
 can- vs, what we must do at the howre of death.

3 Thirdly,

- 3 Thirdly, we must consider the cause or other end of their death. Some of the righteous are taken away in iudgement, and some in mercie. In iudgement, when God in displeasure doth strike them with death, to correct them for their sinnes. Thus was the man of God taken away which came out of *Judab*, and cried out against the Altar in *Berbel*, that *Ieroboam* had set vp; because hee beleued the lie of an old prophet in *Berbel*, and did eate and drinke with him there, contrarie to Gods commaundement, a Lyon met him by the way, and slew him. Thus also were many of the *Corinthians* taken away for abusing the Lords supper: *For this cause many were sicke and weake, and many did sleepe*; yet they were righteous persons: as *1. Cor. 6. 11.* *Paul* before had testified of them, *Ye are washed, yee are sanctified, yee are iustified in the name of the Lord Iesus, and by the spirit of our God*: & afterward he reputeth them which *1. Cor. 11. 32* were sicke and did so sleepe, to be iudged of the Lord, because they should not be condemned with the world. The Lord is sometimes so sharp with his owne children, that for the example of others, hee will inflict a bodily death vpon them, as a correction for their sinnes. That should be regarded of all others,

cause of others, that their harmes may make them
 righteous wife, and moue them to speedie repentance,
 some in least they be more sharply dealt withall.
 displea- For as Christ saith, *If these things be done to* *Luk. 23. 31.*
 correct a greene tree, what shall be done to the dry? And *1. Pet. 4. 18.*
 man of as Peter saith, *If iudgement first begin at the*
 of Indab, house of God, what shall the end be of the which
 Bethel, obey not the Gospel of God? If the maister of
 e belee- a family do sharply correct his owne chil-
 bel, and dren for their faults, let not the seruants
 e, con- thinke that they shal escape vnpunished if
 a Lyon they comit the like faults. If any one which
 thus al- sitteth at table with vs, by eating of some
 taken a- dish, or drinking of some cup, doe surfet, or
 For this fall sick, or into a swoone, or die presentlie,
 many did it will greatly moue vs, and we cannot bee
 ons: as perswaded by anie to tast of that dish, or
 are wa- drinke of that cup, for feare of the like: E-
 in the uen so when we see Gods children that liue
 of our amongst vs to bee taken away by death for
 which practising of some sinne, it should greatlie
 ged of moue vs, and wee should so abhorre that
 e con- sinne, that nothing in the world could per-
 some- swade vs to practise it.

Againe, others are taken away in mercie
 for their benefite, and for a reward of their
 righteousness, to free the from those iudge-
 ments which the Lord intendeth to bring
 vpon

vpon the world: and thus were these righteous men taken away, which here are mentioned. Their death should be considered as a warning giuen vnto men, of some fearful iudgement to come, & therefore should call the to repentance, that they might prevent the iudgement: but of this I wil speake more afterward in the last circumstance.

4 Lastly, we must consider the manner of their death, for thereby we may learne how to die: it may be as a patterne or example to direct vs in our death. The wicked dy either sottishly or impatiently, or else desperately. Sottishly, like blocks & idiots, hauing neither penitent feeling of their sins, nor comfortable assurance of saluation. Being like vnto Nabal, *whose heart ten daies before his death, died within him, and he was like a stone.* Such men die like lambes, and yet shall bee a pray for the deuouring Lion: they go quietly like fooles to the stocks for correction.

Others dye impatiently, who doe not willingly beare the Lords correction, deserued by their sinnes; but rage, fret, and murmure, as if God dealt too rigorously with them, and through impatiencie will vse vnlawfull meanes for their recovery: as *2. King. 1. 2. Abaziah did, who being sicke, sent messen-*

the righteous men should enquire of Baal-zebub the god of Ekron if he should recover of his disease.

Others die desperately, their consciences accusing them most terrible for their sins, without any hope of pardon; as *Caine*, Gen. 4. 13. who said, *My sinne is greater then can be forgivenen*; or *Indas*, who despairing of pardon for his sin in betraying our Sauour, *went and hanged himselfe*. The consciences of many wicked men lie quietly, and neuer trouble them all their life time, but are stirred vp at their death, and then rage and torment them like a mad dog which is lately awaked out of sleepe. But the righteous die most comfortably, they beleeuing in Christ, and hauing repented of their finnes, are assured in their owne soules that all their finnes are pardoned in Christ: they will make confession of their faith, and giue testimonies of their repentance vnto others, for their comfort and example. They will patiently endure all the paines of their sicknes, as *Iob* did, knowing that al comes from the Lord, and that it is his fatherly correction, and a signe of his loue, *because hee chasteneth whom hee loneth*: yea, they receiue their sicknesse as the Lords messenger, speaking to their soules, as the Prophet *Isaiah* did to

A

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Hezekiah,

Hezekiah: Put thine house in order, for thou shalt die and not line, and therefore they prepare themselves for another world. Yea further in their sicknes they can pray most feruently, as king *Hezekiah* did, *Isai. 28.* and then they will giue most fruitfull and comfortable instructions to those which they leaue behinde. As the Swanne sings most sweetly a little before his death; so the righteous speake most diuinely a little before their end. Whosoever searcheth the Scriptures, may reade the diuine prophecie of *Iacob* vnto the twelue Patriarches, *Gen. 49.* the holy blessing of *Moses* vpon the twelue Tribes, *Deut. 33.* the godly exhortation of *Ioshua* to the people of *Israel* placed by him in *Canaan*, *Iosh. 23.* the wise counsell of *Dauid* vnto *Salomon*, who was to succeed him in the kingdom, *1. King. 2.* Whosoever readeth the Ecclesiasticall histories, may not onely see the vertuous liues, but also the Christianlike ends of the Saints and Martyrs in the Church. And whosoever will be present at the death of those which truly feare God, may thereby learne how they themselves ought to die: for when the outward man doth decay, the inward man is renewed more and more. They shew, that
the

the neerer they doe approach vnto their end,
the neerer they draw toward heauen.

But in these our dayes many may bee found, who either do not at all consider the death of the righteous, or else do consider it amisse. Though it be a matter worth consideration; yet some do not consider it at all: because they see so many die, they make the lesse reckoning of it: til death knock at their owne doores, they neuer regard it: they must needs die themselues, before they can be brought to consider of death: they care not who sincke, so they swimme; nor how many die, so they may liue: yea this is greatly to be lamented, that some doe regard the death of a Christian, no more than they regard the death of a dog. But seeing we may learne so many profitable instructions by their death, let vs now begin to consider it better than euer we did before.

Others do consider it, but yet amisse; either fondly or frowardly. Fondly, through naturall affection arising from kintred, affinity, or familiaritie. If a stranger die, it nothing moues them: but if one of their owne friends die, they sigh and sobbe, they howle and lament. If the father lose his sonne, hee cries most pitifully, as *Dauid* did for *Ab-*

- 2.Sa.18.33. *lom. O my sonne Absolom, my sonne, my sonne Absolom: would God I had died for thee: O Absolom my sonne, my sonne.* If the mother lose her children, she behaueth her self like
- Matth. 2.18 *Rachel weeping for her children, and would not be comforted, because they were not.* If children lose their parents, they crie after them as
- 1.King. 2.12 *Elisha did after Elias, when he was taken vp, my father, my father.* If a sister lose her brother, she weepeth for him, as *Mary* did for *Lazarus*. If the husband lose his wife, hee weepeth for her, as *Abraham* wept for *Sarah*: Yea he mourneth like a Turtle Dove which hath lost his marrow. If the wife lose her husband, she dealeth like *Naomi*, who would not be called *Naomi*, that is *beautifull*: but *Mara*, that is, *bitter*, because the Lord had giuen her much bitternes. If one familiar friend lose another, he lamenteth his death, as *David* did the death of *Jonathan*: *Wo is me for thee, my brother Jonathan: very kinde hast thou been unto me: thy lone to me was wonderfull passing the lone of women.*
- 2.Sam.1.16

Indeed I cannot denie, but that we ought in a speciall manner to consider the death of those which are neere and deare vnto vs: for it may be they are takē from vs; because we were vnworthie of them; or because we gloried

gloried & trusted ouer-much in them and were not so thankfull for them as we ought. If we had any help by them, we must consider whether God haue not depriued vs of them for the punishment of our sins, as the widow of *Sarepta* did at y death of her son, saying vnto *Eliab*: *Art thou come vnto mee to call my sinne to remembrance, and to slay my sonne?* Yet this consideration must be ordered by wisdom, it must not be ioyned with excessiue sorrow. Neither must we consider their death alone, but also the death of others which die in the Lord, and to learne to make an holy vse thereof. For as *Sampson* found sweete hony in the carkas of a dead Lyon; so we may finde some sweet instructions in the dead corps of euery righteous man: yea the more righteous that they are which doe die, the more should their death be considered, because it may yeeld greater store of instruction vnto vs. And it may bee that God doth take away those which are neere vnto vs, because wee doe carelesly regard the death of those which be farre off.

Againe, some consider the death of the righteous very frowardly and pecuiously, yea I may say maliciously & preposterouslie. For if any of them bee taken away by a so-

Eccles. 9. 2.

1. Sam. 4. 18

1. Sam. 3. 1.

1. King. 13.

2. Chro. 35.

23.

daine and extraordinarie death, they presently censure them as plauged of God, and cōdemne their former profession, thinking that God would not haue so dealt with them, if he approued either of them or their profession. But they must bee instructed in this point by wise Salomon, who saith: *that no man knoweth loue or hatred of all that is before him. All things come alike to all: and the same condition is to the iust and the wicked, to the good and the pure, and to the polluted: to him that sacrificeth, & to him that sacrificeth not.* Eli was a Priest, and a good man; yet brake his neck by falling backward from his seate. *Jonathan* was a sworne brother vnto *Dauid*, a godly and faithfull friend; yet was he slaine in battaile by the hands of the Philistines. That Prophet of God which came out of *Judah* to *Bethel* to speake against *Ieroboam*, and the altars which he had built for idolatry, was no doubt an holie man; yet was he killed in y way by a Lyon. *Iosiah* was a good King, like vnto him there was no King before him, neither after him rose any like him: yet was he slaine in the valley of *Megiddo* by *Necho* King of *Egypt*. *Jobs* children were well brought vp by their godly father, and it is said, that before *Iob* offered

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offered sacrifice for them, they were sanctified: yet within a while after, as they were eating and drinking in their eldest brothers house, a violent wind ouerthrew the house, and killed them all.

We must not therefore iudge of men by their death, but rather by their life. Though sometime a good death may follow an euill life: yet an euill death can neuer follow a good life.

Correct thine euill life, and feare not an euill death: he cannot die ill that liues well, saith *Augustine*. And afterwards answers the obiections of these men: and makes this the foote of his song. *Thou wilt say vnto mee, haue not many iust men perished by shipwracke? Certainly, he cannot dye ill, which liued well. Haue not many iust men beene slaine by the enemies sword? Certainly, he can not die ill which liued well. Haue not many iust men been killed by theeues? Haue not many righteous men bin torne in peeces by wild beasts? Certainlie, he can not die ill which liued wel &c.* But I wil say vnto such as censure the righteous for their strange and violent death, as Christ said of those eighteen, vpon whom y tower of Siloam fell and slew them: *Thinke ye that these were greater sinners then others? I tell you nay; but except ye repent, ye all shall likewise perish.*

Corrige male uiuere, time male mori: sed noli timere. Non potest male mori, qui bene vixerit. Cum multi iusti naufragio perierunt? Certè non potest male mori, qui bene vixerit, &c. August. de discipl. Christian. cap. 3. Luk. 13. 4. 5.

As for sodaine death, it is euill to them which lead an euill life, because it findes them vnprepared, it carries them away so- dainelie vnto torment: but is not euill to them which liue well; because it finds them prepared: it frees them from much paine which others endure through long sicknes, and carries them forth-wich to the place where they desire to be. The righteous doe so dispose of themselues in the morning, as if they might die before night; and at night, as if they might die before morning: and therefore whensoever death comes it finds them prepared, and is a benefit vnto them.

2 Againe, if the righteous a little before death be dangerouslie tempted by Sathan, and shew their infirmitie by vttering some speeches which tend to doubting or desperation (though afterward they get victorie, and triumph over the diuell) carnall people think there is no peace of conscience, and therefore no saluation to bee had, by that religion: and so speake euill of it. Let such consider the estate of *Iob* in his miserie, who cursed the day of his birth, saide that the arrowes of the almightie did sticke in him, the venoms whereof had drunke vp his spirit: that the terrors of God did fight against him

that

to them that the Lord was his enimie: did write bitter
 findes things against him: and did set him as a butte
 way so to shoote at. As also the estate of David,
 will to through terrour of conscience, while hee
 s them concealed his sinne. *His bones consumed, he* psal. 32. 3.
 paine *rored all the day long, his moystrure was turned*
 cknes, *into the drought of summer.*

Againe, let him knowe that the diuell
 doth most tempt the best. He then tempted
 Christ, when he was baptized and filled with *the holy Ghost*: so will hee most tempt Chri-
 stians, when they haue receiued greatest *Luk. 4. 1.*
 gifts of Gods spirit. As theeuers labour to
 breake downe, and rob those houses only,
 where great store of treasure or wealth is
 laid vp; and as Pyrates desire to take that
 ship which is best loden with the dearest
 merchandise: so the diuell doth most seeke
 to make a pray of them which are endued
 with the greatest measure of spirituall gra-
 ces. *When the strong man armed keepeth the*
house, the things that he possesseth are in peace:
but when a stronger then hee ouercommeth
him, then hee gathereth greater forces,
 and makes a new assault to enter againe.
 In any commotion, whom doe rebels kill
 and spoile? not those which submit them-
 selues vnto them, and ioyne with them in
 their

*Chrysost. ad
 pop. Anti-
 och. hom. 2.
 Luk. 11. 21.*

Terrone.

their rebellion: but those which are faithfull to their Prince, & fight for their Prince against them, as hath appeared of late in *the rebell of Ireland*. Now the diuell is as a draw rebell in the Lords kingdome: whom then will he most trouble and assault? not those wicked which submit themselues vnto him by the and ioine with him in rebellion against God, but the godlie which abide faithfull, it; and fight vnder the Lords banners against him. Whosoever would raigne with Christ in heaven, must overcome the diuell on earth: for he promisseth: *To him that overcommeth Will I graunt to sit with mee in my throne, euen as I ouercame, and sit with my father in his throne*. How can there be a victorie, where there is no battaile? And how can there bee any battaile, where there is not assaulting and resisting? And no meruaile though the diuell doe most assault the righteous at their death, for hee taketh the opportunitie of the time, his *wrath is the great: knowing that he hath but a short time*. He must either overcome them at that instant, or else not at all: yea hee takes the aduantage of their present weakenesse, and those finnes which before hee perswaded people to be small and light, at the time of death he maketh

Reuel. 3. 20.

Reuel. 12. 12

are faithfull great and heauie. Euen as a tree or *Dadr. loc.*
 Princee of wood, while it swims in a river *comm. tit.*
 of late seemeth to be light, and one may easilie *mois metu-*
 draw it; but when it comes to the shore *enda malis.*
 and is laid vpon drie ground, can scarcilie *Et Ioh. Ma-*
 be drawne by ten men: so sin is made light *ria Verrat.*
 by the diuell so long as men liue; that so *de incarnat.*
 against thee may still encourage them to practise *cap. 12.*
 faithfull it; but when it comes to the shore of
 against death, then he makes it heauie, and begins
 in Christ most to trouble their consciences with it,
 diuell on that if it were possible they might by it bee
 brought to desperation. In the midlt of the
 temptation when the godlie see me most to
 be overcome, they are but like to a man in
 a traunce, who lies as though he were dead;
 yet he hath life in him: and therefore as *Paul Act. 10. 10.*
 saw that life was in *Eutyches*, embraced him,
 and deliuered him aliue, when the people
 tooke him vp for dead; so God seeth life in
 the righteous being tempted, when men
 take them for dead: and hee will at last so
 restore them, as that they shall liue for euer
 with him.

3 Lastlie, others beholding them which
 were reputed righteous, to die very strang-
 lie, to raue, to blaspheme, to vtter many idle
 and impious speeches, to bee vnrule and
 behaue

behaue themselues verie foolishlie, they begin to suspect their profession: but let them know, that these things may arise from the extremitie of their disease. For in hote feauers and burning agues, the choler ascending into the braine, will hinder the vse of their vnderstanding; and so cause thē thus to *mis: haue themselues rather like mad men then Christians.* And therefore as

Rom. 7.17. Paul sayde of himselfe after regeneration, it is no more I that doe it, but the sinne that dwelleth in me: so may I say of them, it is not they which doe it, but the disease which is vpon them. All finnes committed by the righteous in those extremities, are but sins of ignorance, because they want the vse of reason to iudge of sinne: they are also sins of infirmitie, arising from the frailtie of their flesh: and for them they will afterward repent, if they recouer the vse of reason, and be able to know them to be finnes: or if they doe not; they are freely pardoned in the death of Christ, as well as other such sins be. Wherefore I say to those, which censure them vncharitablie for that their end, as Christ said to the Iewes for their carnal censure of him. *Iudge not according to the appearance, but iudge righteous iudgments:*

Iob. 7.24.

yea,

yea, indge not, that yee be not indged.

Matth. 7. 1.

In the last place the finall cause and end of their death is to bee considered.

They be taken away from euill to come. The

speciall euils from which these righteous persons were taken, are mentioned in the

former Chapter, to bee deuoured in a cru- *Vers. 7.*

ell manner by the wilde beasts of the forest. But wee must further vnderstand that

the euils from which the righteous are taken, are either ordinarie or extraordinarie.

The ordinarie euils are those which either all men, or most men doe suffer. And these

are either corporall or spirituall: corporall, as sicknes and diseases, aches and paines in

their bodies, grieve and sorrow, toyle and labour, crosses and losses, outward troubles

and persecution. Gods children so long as they liue are subiect vnto these, as well as o-

thers; yea oftentimes more than others. *He*

Which will bee Christs Disciple must take up *Luk. 9. 23.*

his crosse daylie and followe him. Through *Act. 14. 22.*

manie tribulations wee must enter into the *1. Pet. 4. 17.*

kingdome of heauen. Iudgement begins at

the house of God. The Lord doth chastise

his children by his iudgements, least they

should be condemned with the world. A

father hath two sonnes, the one offends, and

Augustin
Psalm. 91.

is

yea,

is corrected; the other also offendeth, and is not corrected, why is the one corrected and not the other? because the father hath hope of his amendment, and reserues the inheritance for him: but hee hath no hope of the other, and therefore will not correct him, but doth disinherite him and cast him off: so doth God deale with men. Those which hee seeth incorrigible, hee letteth alone, though they offend; yet he seldome correcteth them, but casts them off: but others which may by correction bee brought to repentance and kept in awe, hee often correcteth, and for them is reserued an inheritance immortall and vndefiled in heauen: yea the world hateth them, because they are not of the world; yea among men they shall oftentimes suffer euill for righteousness sake. And God hereby will make triall of their faith, of their patience and constancie, and herein make them examples vnto others: so that they must looke for afflictions so long as life lasteth: but death makes an end of them all. Life and miserie are two twins, which were borne together, and must die together. And therefore *Iohn* heard it from heauen, and was commanded to write it for the comfort of men on the earth: *Bles-*

sed

and is *sed are the dead, which die in the Lord, for they* *Reuel. 14. 13*
 ted and *rest from their labours, and their workes follow*
 h hope *them.* Then shall God *Wipe all teares from* *Reuel. 21. 4.*
 inheri- *their eyes,* then shall there be no more sor-
 of the- row nor crying, nor paine. Then shall they
 et him, haue euerlasting rest and no labour: conti-
 um off: nuall ioy, and no sorrow: perpetuall plea-
 e which- sure, and no paine: great plentie of ail good
 alone, things, and no want: all manner of happi-
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The spirituall euils, from which they are
 freed by death are three. First their combat
 with the diuell. Here wee are in continuall
 warfare: this is the militant Church: so
 long as wee liue and abide in it, wee must
 fight as the Lords souldiers, & not against
 flesh and blood; but against principalities,
 against powers, and against worldly gouer-
 nours, the Princes of the darknesse of this
 world: and not for a naturall or temporall,
 but for a spirituall and eternall life: not for
 an earthlie, but for an heauenlie king-
 dome. And in this battell there is no time
 of truce. If the Diuell bee ouercome at
 one time, hee will on a sodaine, and none
 knowes how soone, giue a fresh assault a-
 gaine; but death ends the battell: not as if
 the diuell got the victorie by our death, as
 it

it is commonly seene among warriours on the earth, if the one die in fight, the other getteth the vpper hand : but the faithfull at their last end, get a finall conquest, and then ascend to heauen there to triumph. The diuell cannot assault them there. Hee may compasse the earth, but hee cannot enter within the lists of heauen. He neuer came thither to assault any, since hee was first cast out; though he tempted *Adam* in the earthly Paradise, and got him thrust out of it: yet can hee not tempt any in the heauenlie Paradise, to cause them to bee thrust thence. And therefore as a souldier which hath endured an hard and dangerous battell a long time, doth greatly reioyce when he hath gotten the victorie: so may the faithfull reioyce at the houre of their death, because then they make a finall end of their spirituall enemies, and begin their triumph ouer them.

2 Another miserie from which they are freed, is the practise of sinne. *Who liueth and sinneth not*, as *Salomon* saith: *In many things we offend all*. Though wee bee trulie sanctified, yet it is but in part, and therefore we may say with *S. Paul*: *I allow not that which I doe, for what I would, that I doe not:*

Rom. 7. 17.
19. 22. 23.

but

ours on *but what I hate, that do I.* And further, *I delight in the law of God concerning the inner man, but I see another law in my members, rebelling against the law of my minde, & leading me captive unto sinne.* And nothing is more grieuous vnto a true Christian heart then the practise of sinne; and therefore euery one in this case, will cry out with the same Apottle. *O wretched man that I am, who shall deliuer me from the body of this death?* But death destroyes sinne. Sinne brought in by in the death: and death driues out sinne. After to bee death all the righteous shall be perfectly sanctified; and made like the Angels to do the will of the Lord readily, willingly, and cheerefully. As herbes and flowers breede wormes in them, yet those wormes at last will kill the hearbes and flowers: so sinne bred death in it selfe, but at last death will kill sinne. And as *Sampson* could not kill the Philistines, who were his greatt enemies, but by his owne death: no more can the righteous kil sin which is not their least enemy, but by their own death. At the first, death was ordained as a punishment for sin, but now it is vsed as a meanes to stop the course of sin. *It was then said vnto man, If thou sinne, thou shalt die the death: but now*

F

Maiores & mirabiliores gratia saluatoris in vsus iustitie pena peccati conuersa est, tunc enim dictum est homini, morieris si peccaueris: nunc dicitur morere, ne pecces, &c. August. ciuit. dei. 1. 24. Epiphani. cont. heres. lib. 2. sect. 1. heres. 64. cont. Orig.

it is said, thou must die, least thou sinne: that which the was to be feared, that men might not sin, must now be suffered, least they should sin. Sinne hath taken such deepe roote in our bodies, that it cannot be destroyed, vnlesse the body be as it were quite plucked vp by the roots: least any roots remaining, new buds of sin doe sprout from the same. If a wild figgetree doe grow in the walls of a faire temple, and spread the roots of it all along ouer all the stones of the whole building; it will not cease from springing, till all be pulled downe: if the stones be pulled downe, they may afterward bee set vp againe in their owne places, and the temple made as faire as euer it was: and so the fig-tree may be pulled vp by the rootes & will grow no more (this comparison haue the learned vsed.) In the same manner, the Lord a skilfull workeman, hauing made man for his temple, there sprung sinne in him like a wild figtree, which was spread wholly ouer all parts of man, and it could not be destroyed, vntill the bodie was destroyed by death: & God hauing destroyed the bodie by death, that so hee might quite roote out sin, will build it vp againe, to be a new temple vnto him: yea mans bodie

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die was in this respect like vnto a faire and beautifull picture of gold, which an enui-
ous & ill disposed person doth so mangle
and disfigure, as that it cannot be brought
vnto the same forme and beautie, vnlesse
the owner doe melt it againe, and fashion
it all anew.

Epiph. 3. 1. 1.

3 Furthermore, it is some euill for the
righteous to dwell among ill neighbours.
It greatly grieveth the to see others com-
mit sinne, and dishonour God. *Lot being* 2. Pet. 2. 8.
righteous, and dwelling among the Sodomites,
in seeing & hearing their unlawful deeds, vex-
ed his righteous soule from day to day. And Psal. 119.
David said, Mine eyes gush out with riuers of 136.
water, because they keep not thy law. And also, Psal. 120. 5.
woe is me that I remaine in Meshech, & dwell
in the tents of Kedar. He which is truely
griued for sin in himself, will also be grie-
ued for sinne in others. Now the world is
so fraught with sinners, that if a mā would
not keepe companie with fornicators, or
with the couetous, or with extortioners, or
with idolaters, the as *Paul saith, he must goe* 1. Cor. 5. 10.
out of the world. Death therefore frees men
from this euill, because it taketh them out
of the world, and suffereth them not to be-
hold either the sinnes which men commit

against God, or the evils which God doth bring vpon them: yea death doth carrie them into heauen to the holy Angels and spirits of iust and perfect men, which sinne not at all, but fulfill the will of God in all perfection. They shal haue cause to reioyce for them, and not to be grieued at them.

There be also extraordinarie euils, from which y righteous are deliuered by death; and those are extraordinary iudgements which the Lord bringeth vpon the people and countrie where they dwelt, for some late and grieuous sins. Thus was a young child of *Ieroboam* dealt with all. The Lord threatened to bring euill vpon the house of *Ieroboam*, and to sweepe off the remnant of his house, as a mā sweepeth away dung till it be al gone. Yea the dogs should eate him of *Ieroboams* stocke that died in the Citie, and the foules of the aire should eate him that died in the field: yet that child should die in his bed, and all Israel (as it is said) *shal mourne for him: for he only of Iereboam shall come to the graue, because in him there is found some goodnes toward the Lord God of Israel in the house of Iereboam.* Thus also was good king *Iosiah* dealt withall. The Lord told him before hand, *because thine heart*

melted,

1. King. 14.
13.

melted & thou hast humbled thy self, hast rent thy clothes & wept before me: behold therefore I will gather thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shall not see all the euill which I will bring vpon this place. And thus was *Luther* dealt withall (as some haue obserued) who was taken away in peace, not long before the Lord brought that miserable calamitie vpon *Germanie*, which he had often foretold, would come vpon that people for the contempt of the Gospel. Who also desired that he might be called out of the world, before he saw those grieuous punishments which hee greatlie feared. Though this be no perpetual law: for sometime the righteous perish in the common destruction among the wicked, as *Ionathan* did with *Saul* & other *Israelites* in battell against the *Philistines*. And in the Pestilence Christians haue dyed with the Infidels.

Sometime God spareth the wicked for the righteous mens sake which liue among the. The Lord promised *Abraham* that if he could finde ten righteous men in *Sodom*, hee would not destroy the city for those tennes sake. And *Iob* said, The innocent shall deliuer the Iland, and it shall be pre-

against God, or the euils which God doth bring vpon them: yea death doth carrie them into heauen to the holy Angels and spirits of iust and perfect men, which sinne not at all, but fulfill the will of God in all perfection. They shal haue cause to reioyce for them, and not to be grieued at them.

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1. King. 14.
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Infidels.*

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cent shall deliuer the Iland, and it shall be pre-

*Gen. 18. 32.
Iob. 22. 30.*

serued by the purenes of his hands. Yea wheat

Mat. 13. 30. and tares must grow together till the harvest, that is, good and bad must liue together in the world, vntil y^e end of the world.

Yet oftentimes God pluckes his children out of fire, which shall consume the wicked; & provides a place of safety for them in heauen, before he powre forth his iudgements vpon the earth.

Gen. 19. 22. Lot was commaunded to make hast vnto the citie of *Zoar* to saue him there, because the Lord could do nothing vnto *Sodom*, till he was come thither. And when the Lord would destroy

Ierusalem for the abominations committed in it, he shewed to the Prophet in a vision the destroyers, comming forth with

Ezech. 9. 4.

their weapons to destroy; yet they must not touch any, vntill they were all marked in their foreheads, which mourned for all the abominations done in the midst of it. And the destroying Angels must not hurt the

Reuel. 7. 3.

earth, neither the sea, nor the trees, till the seruants of God were sealed in their foreheads.

As the righteous are carefull to serue the Lord; so is he carefull to preserue them.

As they haue not bin partakers with the common sort in the practise of sin, so shall they not bee partakers with them in suffering

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ring punishment. He takes them from among the wicked, and then executeth his iudgements vpon the wicked alone. The *Egyptians* did vse to gather their corne out of the fields, and laid it vp in their barnes, and then caused the *Israelites* to gather the stubble to make bricke withall; and in some Countreyes, Farmers first carry the corne into their barnes, and then burne the stubble in the field where it growes: so the Lord first gathereth the righteous into the kingdome of heauen, and then consumeth the wicked on the earth. *It is farre from the* Exod. 5.
iudge of al the world to slay the righteous with the wicked. Gen. 18. 25.

I In this respect those which suruiue the righteous haue iust cause to feare some present euils, and labour by vnfained repentance, if it be possible, to preuent them. Their death is a plain prognostication of some euils to come, and should be as a trumpet to awaken others out of the sleepe of sin. Many of the wicked reioyce when the godly are taken away from them: they loue their roomes better then their company: they hated them and their profession in their life time, because, as they say, *they are not for our profit, and they are contrary to our do-*

Wisd. 2. 12. ings: they checke vs for offending against the
 15. law: it grieueth vs to looke vpon them: for
 their liues are not like other men; and there-
 fore at their death they are glad that they
 are rid of them; when indeede they haue
 greater cause to howle and weepe for the
 miseries that shall come vpon them. The
 righteous need not to imitate the vngodly
 practise of *Herod*, who being ready to dye,
 & thinking that his death would be a great
 ioy to many, shut vp in prison some noble
 men of euery towne: and required his sister
Salom, & her husband *Alexa*, that so soone
 as he was dead, they should kil those noble
 men, and then all *Iudea* would lament his
 death. The Lord himselfe doth often make
 the death of the righteous to be lamented,
 by sending of extraordinarie iudgements
 immediately after their death. When *Noah*
 enters into the Arke, the world is drowned
 with the floud: when *Lot* departs out of *Sodome*,
 it is burnt with fire.

2 In this respect also y^e righteous haue no
 cause to feare death, but rather to desire it:
 for what is it but an ending of some trou-
 bles, and a preuenting of others? They may
 with *Paul* desire to be loosed and to bee with
Christ, which is best of all. It is true which

Salomon

*Ioseph. an-
 tiquit. li. 17.
 cap. 9. de
 bell. Iudaico
 lib. 1. 21.*

Phil. 1. 23.

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Salomon saith, *That the day of a mans death is Eccles. 7. 3. better then the day of his birth.* For the day of a godly mans birth is the beginning of his miserie; but the day of his death, is the end of his misery. Indeede the day of a wicked mans death is the most wofull day that euer befell him; for hee is not taken away from the euil to come, but he is taken vnto euill, to be tormented in hell for euermore. And therefore he feares death as much as a malefactor feareth a Sergant that cometh to carry him to prisō, where he is like to abide till the day of execution. That is true in them which the Diuel sayd, *Skin for skin, and all that euer a man hath, will he giue Job. 2. 4. for his life.* And as the Gibeonites were content rather to be bondmen, and hewers of wood, and drawers of water, then to be killed by the *Israelites* as other nations were: so they had rather indure any kinde of misery then to die as others doe, because they feare a worse estate after death, and therefore must be pulled from the earth with as great violence, as *Ioab* was pulled from the hornes of the altar, vnto which he had fled as to a place of refuge. But the godly knowing what an happy exchange they make by death, they desire to die so soone as it pleaseth

1. King. 2. 28

pleaseth the Lord. Indeepe none ought for the ending of present calamities, or preventing of future miseries, to shorten their owne daies, as *Saul* did by falling on his owne sword: nor yet for the present enioying of eternal happines, procure their owne death; as *Cleombrotus* did, who reading *Plato* his book of the immortalitie of the soule, cast himself headlong from a wall, that he might change this life for a better. He onely who gaue life, must take it away: and the Lord may say to such, *I will receiue no soules, which against my Will haue gone out of the body: the Philosophers which died so, were martyrs of foolish philosophie.* Yet seeing that death freeth the righteous from present and future miseries, they may be most willing to die, so soone as the Lord calleth for them: and when death approacheth, may say with *Simeon*: *Lord now lettest thou thy seruant depart in peace.*

3 Lastly, in this respect we must learne not to mourne immoderately for the death of the righteous. Though we receiued great comfort, & inioyed some benefit by them while they were aliue: yet seeing that death is an aduantage vnto them, we should be content patiently to beare our owne losse,

in

*August. de
Ciuit Dei.*

lib. 1. ca. 22.

*Nullam a-
nimam re-
cipio, que
me nolente
separatur à
corpore.*

*Tales stulta
philosophia
habeat mar-
tyres,*

*Hieron. ad
Marcell.*

Luk. 1. 29.

in respect of their great gain. If two friends should lie in prison together, or should dwell together in a strange countrey, where both of them were hardly vsed, were many wayes iniured, endured great want, and sustained much miserie: though they loued one another dearly, and the one were an helpe and comfort to the other; yet if the one should be taken from the other, and brought to his chiefeest friends, and among them be not only freed from all such miseries as before he had endured, but also be aduanced to great preferment; will the other which is left behind him, be discontented at it? Will he not rather wish himselfe to be there with him in the like case; then desire, that either he had stayed with him, or might returne againe? This our life is as a prison, or straunge countrey, in which we indure great miserie, and may euery day looke for more: if therefore our dearest friends be taken from vs, freed from these miseries, and aduanced to great glory with Christ and his Saints in the kingdome of heauen; we haue no cause to wish that either they had stayed longer with vs, or might returne againe vnto vs; but rather desire that we might quickly go vnto the,

to

*Gree. Na-
xian. funer.
patris.*

to be glorified in like sort. Though we may thinke that they dyed too soone for vs, yet they died not too soone for themselves: for the sooner they come to rest and happines, the better it is for them. Their condition is farre better then ours, for they are freed frō miserie; we are reserued for further misery: they are already arriued at the hauen of eternall rest: and we are stil tossed on the sea of this world, with troublesome waues, and dangerous tempests: they haue ended their iourney with lesser trauaile, and making a shorter cut: and wee are yet trauailing with wearisomnesse in our iourney. If any one of them could speake after their death, he would say vnto those which weep for him, as Christ said vnto the daughters of Ierusalem: *Weepe not for me, but weepe for your selues, and for your children*; because of the dangerous daies which shall ensue: Or as Christ said vnto his disciples, *If ye loved me, ye would vsrily reioyce, because I go vnto the Father.*

Luke 13. 28.

John 14. 28.

But if examples do moue any thing at al, I may apply al that hath bin spoken to our present occasiō. A *righteous woman is perished: a mercifull woman is taken away*: let vs lay it to our hearts, and consider that *she is taken*

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taken away from euill. I am fully perswaded that she is deliuered from ordinary euils: & it may be her death hath in her selfe preuented some extraordinarie iudgements which remaine for vs that are left behinde. Sin is now so rise and ripe among vs, that we may iustly feare some strange future euils: God graunt, that as she hath preuented them by her death, so we may preuent them by our vnfeined repentance.

I know that she, being receiued into the society of the saints in heauē, neither careth for, nor seeketh mans praises: she neither needeth our prayers, nor yet our praises: if she desire any thing, it is our imitation. Yet to praise y^e dead, is a thing lawfull in it selfe, and profitable vnto the liuing. If it had not bin a thing lawfull, neither *Dauid* would so highly haue commended *Jonathan* for his feruent and constant loue, 2. *Sam.* 1. 26. neither would the holy Ghost haue commended king *Iosiah* for his integrity aboue all others, 2. *Chro.* 35. 23. Neither would the author to the *Hebrews* haue so greatly praised the Patriarchs and Prophets for their excellent workes of faith. Neither would Christ haue commaunded, that where soeuer the Gospel should be preached throughout all the

Illa quidem anima in societatem recepta fidelium atque castarum, laudes nec curat, nec querit humanas, imitationem tantum querit.
August.
Epist. 129.
ad Cornel.

Heb. 11.

the

Math. 26. 13; the world, that which the woman had done in annointing him, should be spoken of, for a memoriall of her. God would not haue the vertuous deeds, and holy examples of the righteous to be buried with them, but to be kept in remembrance, for the imitation of others. Christ comended some while they were aliue, as the *Centurio* for the greatnes of his faith, *Math. 8.* *Iohn Baptist* for his constancie, his sobrietie in his apparel, and the dignitie of his office, *Math. 11.* May we not the praise the dead? For we may best commend saylers whē they arriue at the hauen, and souldiers when they haue gotten the victory. These praises may profit y living: they may comfort the friends of the deceased, assuring them of their happy exchange by death. And for this cause the Fathers in their consolatorie letters written to them which lost their friends, haue inserted large praises of them: they may stir vp others to praise the Lord for them, and likewise prouoke the to follow their good example. As fire, whē it is raked into, wil cast forth some heate & light; and precious oyntment if it be stirred, wil cast forth a sweet smel to the which be neere: so y praises of Saints departed being mentioned, wil yeeld some comfort

*Basil. serm.
in Gord.
Martyr.*

M. John Rynolds

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fort and profit to those which heare them.

I may the more boldlie speake somewhat of this godly Gentlewoman, whose soule (I doubt not) God hath taken vnto himselfe, and whose bodie is now to bee committed vnto the earth, because I knew both the course of her life, and the manner of her death. It pleased God betime to season the vessell of her heart with heauenly liquor, whereof it did alwayes taste afterward: good seede was sowne in her soule at the beginning, which budded and brought forth good fruite vnto the end. She was by nature very humble and lowly, not disdaining any: very louing and kind, shewing courtesie to all: very meeke, and milde, in forbearing euery one; so as they which daily did conuerse with her, could neuer see her angrie: and hereby she got the loue of all. For matters of religion few went before her. She gaue her selfe much to reading: as *Paula* did traine vp her maides to reade, and learne euery day something in the Scriptures; so did she accustome her selfe to reade euery day eight Chapters in the Bible: & would not suffer any occasion to hinder her in that taske: yea and moreouer at conuenient leisure would reade o-

De scripturis sanctis quotidie aliquid discere.
Hieron. Epitaph. Paula ad Eusebium.



uer other godly bookes for her further instruction. She was also much giue to prayer: for besides that she would both morning and euening ioine in prayer with the family, she was espied to seeke out solitary places for priuate prayer and mediation. She did most dutifully frequent the publicke exercises in the Church: had a speciall care to sanctifie the Sabbath; & was greatly grieued, if she might not here one or two Sermons on that day. Although she dwelt far from the Church, yet would she neuer be absent, if she were able either to goe or ride. Yea she might be found in the Church when others which dwelt neerer, and were able to haue come, might haue been found in their houses, or vnfit places for that time. By these meanes shee did greatly increase in knowledge, not being like those women which are euer learning, but are neuer able to come to the knowledge of the truth. But rather like David, who vnderstoode more then the ancient.

2.Tim.3.7.

Ps.117.100.

She had a very tender conscience, and would often weepe not only for her owne sins, but also for the sins of others; especially if she espied a fault in those which were ncere vnto her, & whom she loued dearly.

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in her sicknesse I knowe shee had a dangerous conflict, yet a ioyfull conquest. Not long after the beginning of her sicknesse, being a weeke before her death, I comming to visit her, found her somewhat troubled in conscience; the enimie had then begun to assault her: but within a while, by conference with me and others, and also by prayer, she was comforted. But after our departure, the enimie did more strongly and strangely assault her againe, as might appeare to them which were present: for shee neither would, nor yet could conceale it.

Though I was not present at this conflict, yet was I present at the conquest. I comming to her the day before her death, found her exceedingly rauished with the ioyes of heauen, praying God most cheerefully for his great mercies, and wonderfull workes of God toward her, repeating many verses of the Psalmes, and other places of Scripture, to expresse the worke of the Lord vnto her, and to set forth her thankfulness vnto him. She said, *the path was smooth, and strowed with flowers where shee did tread, that she was as it were in Paradise, and felt a swaete smell, as in the garden of Eden: that the ioyes which she felt were wonderfull, wonderfull repeating that word*

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ofentimes

oftentimes together. I cannot rehearse the least part of those heavenly speeches which then she vttered. She often desired others to pray & to praise God for her: and when I had once ended praier, within a while after she would desire mee to pray againe. The next morning which was the day of her death, I saw her continue in the like sort, though not able by reason of her weakenes, to speake so much: shee then desired our prayers againe for her, & when prayer was ended, and I gone out of the house toward the Church, shee caused mee to bee called backe, to pray once againe with her; and when I departed, wished some faithfull Minister to helpe me, and thus continued in godly speeches and prayers vntill her last end. This was the manner of her death.

I haue heard that some speake very vncharitably of her, by reason of her temptation, and thereupon mutter much against religion it selfe: but such should remember that which I haue spoken before, that the Diuell most assaulteth them which be most godly, thinking to hinder all religion, if he may preuaile with such: * *and if you yet doubt of this point, I could shew the testimony of the best learned to approue it.* And in temptation

* *Origen. in Num. ho. 27*
Hieron. ad Eustoch. de castid. virginis.
August. de temp. serm. 84.
Chrysost. serm. 79

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tation the best may quail, to shew how *chrysoſt. ad*
 weake wee are, and to keepe vs from pre- *pop. Anti-*
 sumption. Yet seeing that as *Iacob* spake of *och. hum. 1.*
 the tribe of *Gad*, *An host of men shall ouer-* *& bom. 30.*
come him, yet he shall ouercome in the end: so *in Genes.*
 it came to passe in her; her enimie for a *Cyrian. ep.*
 while seemed to preuaile, but in the ende *lib. 2. ep. 1.*
 was troden downe vnder her feete. Wee *Bernard. in*
 should rather praise God for the victorie, *Psal. qui ha-*
 then speake euill of her for the cumbate: *bitat. ser. 7.*
 & feare least he who tempted her so strongly *Greg. mag.*
 will also tempt vs; and therefore let vs put *pastoral.*
 vpon vs armour of prooffe, that we may bee *part. 3.*
 able to stande in the day of tryall. I pray *adim. 29.*
 God, that those which speake euill of her *Epist. lib. 7.*
 death, doe not die worse then shee did. *c. 53. & lib.*
 Howsoeuer it was, I will say with *Paul*, who *10. cap. 38.*
art thou that iudget another mans seruant? he *Gen. 49. 19*
standeth or falleth to his owne maister. I hope *Rom. 14. 4.*
 she resteth with the Lord, and therefore let
 ill tongues rest, and speake no more against
 her. Although her mother haue lost a duti-
 full childe: her husband a chaff, a louing
 and discrete wife: her brethren, a deare and
 kind siter: her neighbours, a peaceable
 and courteous neighbour: her friends, a
 religious kinswoman: her familiar acquain-
 tance, a vertuous companion: the poore,

*Non mere-
mus quod
talem ami-
simus, sed
gratias agi-
mus, quod
talem habu-
imus, imo
habemus.
Duo enim
vixunt om-
nia &c.
Hieron. ad
Eustoch.
epitaph.
Paula.*

a charitable relieuer: and I my selfe, one of my best hearers. Yet I will say to all, as *Hierom* did to *Eustochium* concerning her mother *Paula*: *Let vs not mourne because we haue lost such a one, but let vs rather giue thanks, that wee haue had such a one; yea rather that wee still haue such a one; for all line vnto God: and whosoever returneth vnto the Lord, is reckoned in the number of the familie.* Let vs learne to imitate those good things which were in her: let vs bee stirred vp by her death both to consider the vncertain- tie of our owne liues, and also to prepare our selues for our last end: that it may bee the beginning of our euerlasting glory.

The Lord God graunt that euery one of vs may doe it.

Amen.

FINIS.



THE SOVLES
SOLACE AGAINST
SORROW.

*A funerall Sermon preached
at Childwall Church in Lanca-
shire, at the buriall of Mistris Katherin
Brettergh, the third of Iune 1601.
in the afternoone of the
same day.*

By W. L E Y G H Bachelor of Diuinitie
and Pastor of Standish.

PSALM. 126. 5. 6.

5 They that sowe in teares, shall reape in ioy.

6 They went weeping, and carried precious
seede: but they shall returne with ioy, and bring
their sheaves.



LONDON
Imprinted by Felix Kyngston.
1606.

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To the reuerend man of
God, and faithfull Preacher, M.
William Leygh, Bachelor of Diuinitie, and
Pastor of *Standish* in Lancashire: *William*
Brettergh wisheth increase of all good graces,
for the gathering of Gods Saints, and build-
ding vp of his Church, and for his
owne euerlasting saluation
in Iesus Christ.



Ood Sir, after I had read with com-
fort, that which I gayned from you
with much intreatie, I mane a copie
of your Sermon, preached at my
Wines Funerall; I was so full and pregnant of the
birth, that I could beare no longer, but must
needs bring forth the same, and lay it in the lap
of Gods children: which howeuer I use it in the
nursing, was from your selfe a perfect birth.
Happily you will deeme I do you wrong, to publish
the same, without your further Warrantie:
indeede you may and my selfe should thinke
none other; but that fearing upon a second
intreaty you might either perswade me in your
loue, or ouer-awe me by your authoritie, to de-
sist from printing the same: I haue thought
good rather to venture upon all earthly replies,
thē to hazard the want of so heauenly a solace.

The Epistle.

Good fir pardon my boldnes; for and if you would
giue me your house full of gold, I cannot keepe
in, what God will haue out: nor can I bee silent
where God will speake: The best is, I lacke no
priuiledge: The Lord hath giuen good successe:
The Examiner full allowance: The Learned
good approuall: And my conscience is cleare
within: I doe it neither to your praise, or my
owne, but with a single heart to set out the Lords
glory. And for the Wantonnes of the world, the
iniquitie of the time, and the multitude of ma-
licious wresters, of whome you speake; let them
alone, whilest they but pine themselves in
feeding vpon our best things. The Lord
giue you grace, countenance, and
continuance in the blessed
worke of the Ministry,
for his Sions
sake.

London this 20. of Nouember 1601.

Your assured in Christ Iesus,

William Brettergh.



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The Soules Solace against Sorrow.

ISAIAH. 57.2.

*Peace shall come: they shall rest in their beds,
euerie on that walketh before him.*



It was the preparation and day before the Sabbath, when *Ioseph of Arimathea*, Mark. 15. with *Nichodemus* & the wo- 42. men that came from *Galile*; Ioh. 19. 38. begg'd of *Pilate* the bodie of *Iesus*; wrapt it in linden; imbalm'd it with spices; buried it; and so gaue him the last dutie of eternall obsequie.

As that was honourable in *Christ* the head; so is it not dishonourable in vs his members, And for that I hold this day, you haue done well, who haue followed the hearse of this our deare sister, to giue her the last honour of buriall; though last (I say) yet

yet not the least of Christian duties. All which on your behalves (blessed preacher, and blessed people) how readily and religiouslie hath beene performed, I rather ioy to feele in my heart, then can finde the way to expresse with my tongue : howbeit in lieu of my vnfained loue to her that resteth now in peace ; as also of you my deare brethren, who yet a while must indure the warres of this wofull world ; giue me leaue in respect of both, to charge my selfe with a dutie more particular, & more abounding. For as the *Maries* could not bee satisfied with al that was done by *Ioseph* and *Nichodemus* for their maister *Christ*, vnlesse their poore balme went withal : so can I not content my selfe with al you haue done (though most sufficient) vnlesse I bring some sindon of mine owne, and buy some balme to bestow vpon this Saint.

Mark. 16. 1

2. Sam. 24. 24.

As loue is full of labour ; so it spareth no cost ; and for that I say with *Dauid*, *I will not offer burnt offerings vnto the Lord my God, of that which cost me nothing* : so then being called vnto this place, by him who may commaund me much, for that his praise is in the Gospell (I meane the *saddest Saint* in all the assemblie) I did not consult with flesh and blood,

blood, but haue as you may see, most willingly obeyed the heauenly call.

Desirous by my best endeouours, & sweetest balme, to comfort the liuing, by commending the dead : so did *Isaiab* in this place, as you haue heard from the former Angell, who tooke the commination to himselfe, out of the verse going before, of Gods peremptorie summons of all by death; iust, and vniust; righteous, and vnrighteous; faithfull, and faithles; and hath left the consolation for me, thereby to raise you vp from deepe despaire, and put you in a place of peace, lay you in a bed of rest, with the Saint that gone is, and all such as walke before the Lord.

That all must die, as bath bin told you, there is no remedie; for wee come by the wombe, and goe by the graue; and ere you come to the sweet running waters of *Shilo*, *Isai. 8. 6.* that runneth softlie, you must passe the turbulent waters of *Jordan*, that goe roughlie. *Ier. 12. 5.* Death is the Lady and Empresse of all the world, her seasure is without surrender, and from her sentence there is no appeale.

It is not the maiestie of the Prince, or holines of the Priest; strength of bodie, feature of face, learning, riches, or any such secular regard,

Gen. 3. 27.

regard can pleade against death, or priu-
ledge any person against the graue: nay
I say more, be thy dayes neuer so few, or thy
yeeres neuer so full: count with *Adam*, and
tell with *Methusalem* 966. yeeres truly
told; yet die thou must; be they many, or
be they few, all is one; yeeres are no priu-
ledge against the graue.

For the generall then I thus conclude,
Heb. 9. 27. statutum est omnibus semel mori. The decree
Dan. 5. 3. & is out, all must die: *Balthasbars embleme* is
25. vpon euerie wall: and his imprese is vpon
all flesh, *Mene, Mene, Tekel Vparsin. Num-*
merauit, appendit, diuifit. God hath numbred
thy dayes: he hath laid thee vpon the bal-
lance, & thou art found wanting; thy king-
dome is diuided, and giuen to the *Medes*,
and *Persians*.

Iob. 17. 13.
14.

Say Princes, say Pefants, say all, corrup-
tion thou art my father, rotnennes thou art
my mother, wormes and vermine yee are
my sisters, yee are my brethren; say graue,
thou art my bed; sheet, thou art my shrine;
earth, thou art my couer; greene grasse, thou
art my carpet; death demaund thy due, and
thou gathering host *Dan*, come last, sweepe

Iosua 6. 9.
Numb. 10.
25.

all away.

And now my brethren that all is gone,
where

where is the remaine of our religious hope?
spes in olla: nay spes in urna. There is hope
 in the graue: so saith *Isaiah* the sonne of *A-*
mos, in this place, of all the Prophets most
 Euangelical, and of all the Euangelists most
 Propheticall.

In which Scripture, for the better carry-
 ing away of the whole, you may obserue
 these special points. First, glad some tydings
 from heauen, and what it is: *peace to the* Diuision.
soule, and rest to the bodie. Secondly, glad-
 some tidings from heauen, and to whom it
 is: *to all such as walke before him.* Euerie
 word if you weigh well, truelie Euange-
 licall; I meane good newes from a farre
 countrie; glad some tidings of heauenlie
 things.

What more acceptable then the welles
 of sweete water to a thirstie soule? what
 more pleasing then to heare of peace, in the
 time of warre? what so to be desired in this
 moyling world, as after toyle to heare of
 rest? And what so comfortable to check
 all miserie: as to heare of mercie? And fully
 to be assured, that in the middest of death,
 we are in life, and that *peace shall come.*

This impression of immortalitie, and as-
 sured hope of deliuerance, from daunger,
 death,

Eccles. 12.
11.

death and miserie, hath euer possessed the hearts of Gods Saints, and beene as it were, *a naile* of the sanctuarie, to keepe them in life, and fasten them to a further hope of future perfection. Thus *peace shall come*.

Iob in the plea of all his miseries (as hee thought) endles, easles, and remediles, to the weake and sillie eye of flesh and blood; yet vpon a better surcey, with the single eye of faith, helde by this verie hope, and none other: *Peace shall come*.

Iob. 19. 9. 9.
10. 11. 12.
13. 14. 15.
Ec.

For when hee had grieuouſlie complained, that the Lord had hedged vp his waies that hee could not passe, and set darkenesse in his paths; when hee had spoiled him of his honour, and taken the Diadem from his head; when he had destroyed him on euerie side, and remooued his hope like a tree; when his armies of afflictions came together, made their way vpon him, and camped about his tabernacle; when his brethren were remoued farre from him, and his acquaintance were strangers vnto him; when his neighbours had forsaken him, and his familiars had forgotten him; when his household seruants both men & maides, tooke him for a straunger, and would not answere him, though hee prayed them with

sted the his mouth; when his breath whs strange
t were, unto his wife, though he besought her too,
hem in for the childrens sake of his owne bodie;
e of su- when the wicked despised him, his secret
e. friends abhorred him, and those whom hee
(as hee loued, were turned against him: finallie,
dies, to when beside these great losses, and most
blood; cruel vnkindnesses, he was tucht in his own
e single person, so as his bone claue to his flesh, and
pe, and he onelie escaped with the skin of his teeth;
yet in all these dolours, thus he demurred,

omplai- *Peace shall come:* though in different words,
is waies yet in equall sense, hee made it the issue of
kenetic all his maladies. *Scio quod redemptor meus*
him of *uiuit. I know that my redeemer lieth, and hee*
om his *shall stand last on the earth: and though after*
on cue- *my skin, wormes destroy this bodie, yet shall I*
a tree; *see God in my flesh, peace shall come.* Oh that
e toge- these wordes were now written! Oh that
d cam- they were written; euen in a booke, & gra-
his bre- uen with an iron pen, in lead, or in stone
m, and for euer, to the solace of all distressed Saints.
to him; *I know that my Redeemer lieth, & that peace*
en him, *shall come.*

; when *David, euen distressed David, anchored*
maides, *upon this hold, when tossed vpon the seas*
uld not of worldlie woes, he felt the froth and furie *1. Sa. 17. 11*
em with of *Sanles* rage; and *Doegs* despite; the re- *1. Sam. 22.*
his *bellion* *9. 10.*

2 Sam. 15. *bellion and incest of his owne children; besides*
 2 King. 1. 5. *the horror of his proper sinnes, which night*
 2 Sam. 13. 1. *by night caused him to water his couch with*
 Psal. 6. 6. *teares: all these surges had sunke his soule,*
had not his eyes been fixed vpon this pro-
montorie bone spei, Peace shall come: which
vndoubtedly he felt in his heart, when hee
spake with his mouth, and said, to the solace
of his shrinking soule: I should utterly haue
 Psal. 17. 13. *fainted, but that I beleened vrelly to see the*
 14. *goodnes of the Lord in the land of the liuing:*
O tarie then the Lords leasure, be strong, and
he shall comfort thy heart.

Paul is powerfull in this kinde of plea-
ding, and if you marke it well, in the course
of all his Epistles, you shall finde, that euer
as afflictions were multiplied, his ioyes
 Phil. 1. 21. *were increased. Death was to him an aduan-*
tage: dissolution was his desire; and to be with
Christ was best of all: Peace shall come, was
his plea against all the issues of death and
doome.

When in labours more abundant, in
 2 Cor. 11. *stripes aboue measure, in prison more plen-*
 23. &c. *tiously, in death often; when of the Iewes*
five times he had receiued fortie stripes saue
one; when thrise beaten with rodde, once
stoned, thrise hee had suffered shipwracke,
 and

and beene in the deepe sea both night and day; when in iourneyings often, in perils of water, in perils of robbers, in perils of his owne nation, in perils among the gentiles, in perils in the citie, in perils in the wilderness, in perils in the sea, in perils among false brethren, in wearines and painefulnes, in watchings often, in hunger and thirst, in fasting often, in cold and nakednes: and to conclude, when beside the things that were outward, hee was combred daylie, and had the care of all the Churches; yet here was his hold, and to this hope was hee fastned, *I account that the afflictions of this present time, are not worthie of the glorie which shall bee shewed vnto vs. Therefore we faint not* (saith the blessed Apostle vpon the like plea) *but though our outward man perish, yet the inward man is renewed daylie; for our light afflictions which is but for a moment, causeth vnto vs a farre more excellent and eternall waight of glorie: While wee looke not on the things which are seene, but on the things which are not seene: for the things which are seene, are temporall, but the things which are not seene, are eternall. Peace shall come.*

Paul, Paul, this issue of life and soule-solace; this heauenlie hold, and spirituall refreshment,

H

ishment,

Rom. 8. 18.

2. Cor. 4. 16.

17. 18.

Phil. 3. 13.
14.

Col. 3. 3. 4



1. Cor. 10. 11

Heb. 12. 1. 2

2. VVofull
wants.

Ephes. 4. 17.
18. 19.

Passion of
mortalitie.

uishment hath made thee to forget all that is behind, and to hold hard vnto that marke which is before, euen *Iesus Christ*, the author and finisher of thy faith. Here in grace, thy life was hid in *Christ*, and for that now in glory it doth appeare in *Christ*: happie place, happie *Paul*, happie shrine, happie Saint, so to be pressed both in life, and death: & woe vnto vs, vpon whom the ends of this world are come, if being compassed with so great a cloud of witnesses, wee doe not cast away euery thing that presseth downe, and the sinne that hangeth so fast on, running with patience the race that is set before vs, and looking vnto *Iesus* the author and finisher of our faith: who for the ioy that was set before him, endured the crosse, and despised the shame, and is yet at the right hand of the throne of God.

And here me thinks, vpon the sense and sight of sin, which swarineth euerie where, to the subuersion of states, and destruction of soules: I finde no cause of such so great excesses as that with men, there is no passion of their mortalitie: there is no impression of their eternitie. For and if there were, assuredlie then *oderunt peccare boni virtutis amore: oderunt peccare mali formidi-*

ne poena. The good, they would not sinne in loue of vertue, and the euill they durst not sinne for feare of punishment. Did the sinner but thinke of this, that *Tophet* is prepared of old, and that euen for the mightie as well as the meane; it is prepared: That the gulfe thereof is deepe & large, and the burning is fire & much wood, with the breath of the Lord, like a riuer of brimstone, still to kindle it: I say, had hee but a passion of these things, little do I doubt but his heart would fall, his soule would shrink, and hee would leaue sinne for feare of punishment. *I sai. 30. 33.*

To passe ouer a due regard of these things; and to come to the tenth of our lost time, and carelesse dayes, pitifullie spent *1. Pet. 4. 3. 4. 5. 6.* and wasted in wasfull securitie. Did wee but afford our soules though extraordinarie, yet any the least meditation of the shortnes of our life; more brittle the glasse; more light then smoke; mere swift then winde.
 2. Of the day of our death; sure in the end, vn Timer in the time, and bitter when it cometh. 3. Did we but with feare foresee, *Reuel. 6. 17. Act. 17. 31.* *em, & Deum vltionis*, a day and a God of reuenge, by a iudge; infallible for his wisdom; inflexible for his iustice; infugable for his power; when to call vpon the mountaines,

Luk. 23. 30. taines, *cadite, cadite, fall vpon vs, fall vpon vs,*
Will be too late. 4. And finally to close with
hell, to the horror of all hellish hearts:
Jfai. 66. 24. could we but feele in heart and semblance,
the intolerable paines of hell, endles, ease-
les and remedles in the damned; would
much abate the heate of our sinning, strike
it in the blade, breake it in the head, and
kill it at the heart.

amen. 5. 16
b. 1. 12.
17. 22. 12.
13.

But alas, and woe vnto vs, that euer wee
liued to see such excesse of sinning with all
states, in all securitie. *Hanibal ad portas.*
Imminet mors, indicium dei, infernus, omnia
horrenda: & quasi nihil ad nos, ridemus, ludi-
mus, peccataq; peccatis adycimus. Death is
at our doores; iudgement is ouer our heads;
hell is at hand; all horrible: and yet with-
out horror we laugh, we leape; we daunce,
we play, we lie vpon beds of inorie, and stretch
our selues to the full of our folie: wee eate the
lambs of the flocke, and the calves out of the
stall; we sing to the sound of the violl vaine de-
lights; and we inuent to our selues instruments
of musicke like David: as hee to the seruice
and honour of his God, so we to please our
vnsanctified affections, and extrauagant
lusts. But good Lord how long? how long
Reuel. 6. 10. without measure shall wee prouoke thy
maie-

maiestie? How long without repentance shall wee behold our miserie? How long without compassion shall wee looke vpon him whom wee haue pierced? How long by swearing, and lying, and killing, and stealing, and whoring, shall sinne breake out, and blood touch blood? Oh Lord thou knowest: *Pedibus timor addidit alas*: Feare forceth flight. Oh set thy feare Lord before our face, so settle it in our hearts, as hencefoorth wee doe no more consult with flesh and blood, but readilie obey thy heauenlie call, by flight from sinne, for feare of iudgement.

Zach. 12. 10

Hos. 4. 1. 2.

Gal. 1. 16.

Act. 26. 19.

2 As for the second cause of our excessiue sinning, to wit, the insensibilitie of peace to come, of future rest, of heauenlie being, passions of our ioy, and impressions of our eternitie; I say the want is wofull, but the feeling is of force to beate backe Sathan, with all his retinue, either of sinne, death, hell or doome. It made Paul to forget not onely sin, but himselfe to, and say, *Whether in the bodie, or out of the bodie, I cannot tell, God be knoweth; but I feele things that are unutterable*. It made the Disciples in the transfiguration vpon the mount, to translate their thoughts from mortall mould, & say,

Impression of eternitie.

2. Cor. 12. 3

Matth. 17. 4

in sense and feeling of that heauenlie being, *Bonnum est esse hic*: It is good Lord for vs to bee here, let vs make tabernacles. It made *Simeon* say with solace, when hauing laid in his heart, what hee lap in his armes; euen sweete Christ, the rauishment of his soule; Lord now lettest thou thy seruant depart in peace according to thy word: mine eyes haue seene thy saluation. I feare no sinne; I dread no death; I haue liued enough, I haue my life: I haue longed enough, I haue my loue: I haue seene enough, I haue my light; I haue serued enough, I haue my Saint: I haue sorrowed enough, I haue my ioy: sweete Babe, let this Psalm be serue for a lullabie to thee, and a funerall for mee: Oh sleepe in my armes, and let me sleepe in thy peace.

Luk. 2. 29.

Luk. 2. 25.
36.

Nam. 27. 12

Nam. 20. 28

1 Kg. 1. 30

And here out of *Simeon* would I raise a doctrine. *Simeon* had it by reuelation from God, that he should not taste of death till hee had seene the Lords Christ; nor doe I thinke, but that God in like lenitie, doth and will deale with all his Saints, and neuer suffer the good and righteous to depart out of this world comfortlesse. *Moses* saw the land of promise before hee died. *Aaron* saw his sonne *Eleazar* in his roome before hee died. *Dauid* saw *Salomon* his successor

ere

ere he died. *Ezekias* saw his house in order 2. Kjn. 20. 1
 ere he died. *Christ* was glorified vpon the Matth. 17.
 holy Mount ere he died. *Stephen* saw y^e glo- Acts 7. 55.
 rie of God, and *Iesus* standing at the right
 had ere he died. And *Simeons* sight of *Christ*
 ere he died shall be to me, and I hope to all
 the Elect of God, an assured symboll or sa-
 crament of the certaintie of our saluation
 by faith, in and by the sight of our sweet Sa-
 uour, whom wee shall behold in soule and
 spirit, ere we leaue this life. *Amor transis in*
amatum; nec sinit amantem esse sui ipsius, sed
amati: Loue doth symbolize, and the mind
 is not where it liues, but where it loues. *Ter-*
ram diligis, terra es: aurum diligis, aurum es.
Deum diligis, non audeo dicere Deus es: audi
tamen scripturam dicentem, an non ego dixi, Psal. 82. 6.
quod dii estis? Doest thou loue earth? thou
 art earth. Doest thou loue gold? thou art
 gold. Doest thou loue God? (I dare not say
 thou art God) yet heare the Scriptures spea-
 king, Haue not I said ye are Gods? As and
 if the author should say, out of the fami-
 liaritie wee haue with God, wee are made
 partakers of the diuine nature, according
 as his diuine power hath giuen vnto vs, all
 things that pertaine vnto life and godlinesse, 2. Pet. 1. 3.
 thorough the knowledge of him that hath

called vs vnto glorie and vertue.

Good Ignatius confirmed this doctrine, as in life, so in death; for *qualis vita finis ita*. Of whom it is reported that being opened, they found in his heart, the fruit of his faith and daily meditation, written in letters of gold, to this effect. *Amor meus crucifixus est*, My loue is crucified.

Learned Cruciger confirmed the same, when dying he said: *Inuoco te Deus, filiuscia filij tui, licet languida, tamen aliqua fide*: Oh God, I call vpon thee in confidence of thy son, though with a faint faith, yet with some faith: and I am encouraged so to do, for I see him in glorie, whom I haue followed in grace.

Nor can I passe in silence, what fell out in experience not long since, at the memorable death of a memorable Saint in this our countrie; a Gentleman, Scholler, and Preacher, rarely qualified both in life and death. Oxford will witness the one, and Heaton Hall the other, where it pleased GOD to call to his mercie that worthie man, and powerfull Preacher Master Iohn Holland, Bachelor of Diuinitie, a burning Lamp consuming it selfe, to lighten others; for God in mercie called him by a lingering sicknes, which staid til he was ready, & prepared

M. Iohn
Holland.

pared him to such an end, as seldome I haue heard, but yet neuer saw the like in any.

To passe the course of his sicknes in much patience, yet with great passion; and to come to his end, when he put in practise the fruite of his godlie life: It pleased him the day before hee dyed, as formerly often, so then more egerly, to call for the holy Bible, with these very words; *Come, O come, death approacheth, let vs gather some flowers to comfort this houre:* and turning with his owne hands to the 8. Chapter of *Pauls* Epistle to the Romanes, hee gaue me the booke, and bade me reade: at the end of euery verse he made a *Selah*, or pause, and gaue the sense in such sort and feeling, as was much (wee saw) to his owne comfort, but more to our ioy & wonder. Pitie it were those speeches, with other his writings, should bee buried with him, and kept in priuate from the publike good of many. Hauing thus continued his meditation & exposition for the space of two houres or more, on the sodain hee said: *O stay your reading, what brightness is this I see? Have you light up any candles?* To which I answered no, it is the Sunne-shine, for it was about 5. a clock in a cleere Summers euening. Sunne-shine (saith he) nay

may my Sauour shine: now farewell world, welcome heauen, the day-starre from an high hath visited my hart: O speake it when I am gone, and preach it at my Funerall: *God dealeth familiarly with man.* I feele his mercie, I see his maiettie, whether in the body, or out of the body, I cannot tell, God he knoweth, but I see things that are vnutterable. So, raiſhed in ſpirit, he roamed towards heauen, with a cheerefull looke, and ſoft ſweete voice, but what he ſaid, we could not conceiue. At laſt ſhrinking downe againe, he gaue a ſigh, with theſe words: *Ab, yet it will not be, my ſins keepe me from my God.* Thus that euening, twice riſing, and twice falling, with the Sunne in the morning following, he riſe then neuer to fall, when againe raiſing himſelfe, as *Iacob* did vpon his ſtaffe, hee ſhut vp his bleſſed life, with theſe bleſſed words, *O What an happy change*

Heb. 11. 21. ſhall I make? from night, to day? from darkenes, to light? from death, to life? from ſorrow, to ſolace? from a ſaſtious world, to a heauenty being? O my deare brethren, ſiſters, & friends! it pitieth me to leaue you behinde: yet remember my death when I am gone, and what I now feele, I hope you ſhall finde ere you die, that God doth, and will deale familiarly with men. And

now thou fire Chariot, that came downe to
fetch up Eliah, carry me to my happy hold: and
all ye blessed Angels, who attended the soule of
Lazarus to bring it up to heauen, beare me.
O beare me into the bosome of my best beloued.
Amen, Amen, come Lord Iesus, come quickly,
and so he fell asleepe.

I say the trueth my brethren, I lie not,
my conscience bearing me witnesse in the
holy Ghost, with an appeale from my owne
credit, to the *right worshipfull his brother*, Richard
and all the standers by, to iustifie what I *Holland*
haue said, in comfort of their owne soules *Esquier.*
and warrantie of the doctrine I ayme at,
which is to proue, *That God neuer suffereth* *Note well.*
his elect to depart this life comfortlesse; nor will
I am perswaded call them hence, till they haue
seene with Simeon the Lords Christ, either in
soule, spirit, body, or both.

The life of this perswasion, is the death
of sinne, and such hope of eternitie, is the
revenge of iniquitie. Fie vpon sinne, whilest
I behold my Sauour: fie vpon shame, whilest
I behold my glorie: Heauen is my hope,
the visions of my heart, are the impres-
sions of my ioy; and **renelations* are expi-
ations to all Gods children; they haue been,
they are, and they will bee, neuer wanting
in

** To wit, ei-
ther exter-
nall or in-
ternall.*

in supplementum fidei, to helpe faith.

- Luk. 17. 32.* And for conclusion of this point, *remember Lots wife*, was Christ his aduertisement, to inure vs with a forgetfulnes of our owne people, and our fathers house, that the Lord might haue pleasure in our beautie: but so to looke vpon *Zoar*, and flee thither, was *Lots* sanctuary: *O it is but a little one, and my soule shall line.* What is *Sodome*, other than this sinfull world? And what is *Zoar*, other than that heauenly being? *O let me take you by the hand, bring you out, and say with the Angell, Escape for thy life, looke not behind thee, neither tarry thou in all the plaine, escape into the mountaine least thou be destroyed.*
- Psal. 45. 10.*
- 11.*
- Gen. 19. 17.*

And let this suffice for the first circumstance of my text, as balme from heauen to sweeten our miseries in this life, and to bury our iniquities in the graue. Now passe wee from the peace of the soule, to the rest of the bodie, and quiet of both, vrged by the Spirit, in the second place, as an Antidote to preuent a poyson much infecting all flesh: who without all comfort of future blessednes, do, to the hazard of their soules, stand doubtfull of the resurrection, as also of the rest of their soules, after they be departed.

parted. The one sort are the *Atheists*, the other are the *Papists* of these dayes & times :
 But the text is powerfull to put backe both
ordanes, that the *Israel* of God may enter *Iof. 3. 15. 26*
Canaan without crosse or feare. For if the *17.*
 Lords elect shal rest in their beds, they shall
 rise from their beds. Rest implieth a resur-
 rection, when the time of *refreshing* shall *Act. 3. 29.*
 come. It is an improper speech to say, hee *20. 21.*
 resteth, who neuer riseth. It may bee some
 go to bed who neuer rise, strooken with a
 deadly sleepe or lethargie, but none to the *10. 5. 28. 29.*
 grave, but out he must, at the generall som-
 mons of all the world : for the trumpet shal
 sound, and the dead shall rise. *If a man dye 10b. 14. 14.*
shall he live againe ? Then all the dayes of mine
appointed time will I watch, till my changing doe
come.

Againe for the second : If after our death
 we rest in our beds, and as it is in another
 place, such blessednes accompanieth saints
 who dye in the Lord, that they rest from their *Reuel. 14.*
 labours : then after death, no place of paine, *13.*
 no punishment, no Purgatorie. Is there
 light in darkenes ? is there truth in error ?
 Is there life in death ? Is there fire in water ?
 Is there ease in paine ? rest in labour ?
 good in euill ? sweete in sowre ? Is there

- a purging fire in hell must fyne vs for heauen? Sweete Christ, where then is thy blood? Which alone, say we, nothing else, and none other, *purgeth our sinne*, pleadeth our cause, and purchaseth our place. Wee neede no other sacrifice, we neede no other aduocate, we neede no other key to open to vs the port of the paradise of God. And if the blood of *Iesus* pleade better things then the blood of *Abel*, for the blood of *Abel* cryed reuenge, but the blood of Christ cryed pardon, pardon: then stay your bulles, and drops of your leaden diuinity: downe with your *Dagan* and *Babel* of all confusion, by shrift, shrine, merit, or medall, all too light, to ballance with the blood of the Lambe: *for what is chaffe to corne?*
1. *Ioh.* 1. 7.
Act. 4. 12.
 1. *Ioh.* 2. 1.
Act. 20. 28.
Heb. 12. 24.
Heb. 9. 14.
Ier. 23. 21.

*Tu per Thomam
 me facis
 nem, quem
 pro te imple-
 dit, fac nos
 Christo scan-
 dere, quod
 Thomas
 ascendit.*

It pities my heart to see the desolations of Christendome, & of this my deare Country in many places where millions of souls are fillilie lead by bad and blinde guides, factious *Iesuits*, and seditious seedsmen; lead I say from the blood of *Christ*, to the blood of *Hales*, and *Becket*; from the fire vpon the Mount, to the painted fire of Purgatory, Poets fayes, and heathenish helps, Romish institutions, decretals apostaticall,

lying

r hea-ying oracles, illusions, and flattering diui-
is rhy-nations. This they doe, and this they dare
g else, lee, without care of conscience, feare of
plea-God, or faithfulness to his cause, which wit-
place-ingly and willingly (I verely thinke) they
ede no-to betray, to make good their hellish Hie-
key to-archie, and Babel of all confusion.

God. For what grosnes is this, besides the im-
better-piety, to thinke a people euer so foolish, as
bloud-should take out this lesson, to carrie to their
oud of-raues, *from the liuing. to the dead*; yea, and *Isai. 8. 19.*
n stay-hat in plea of saluation to: from the liuing ^{20.}
n diui-God, to dead idols: from the liuing word, *1. Thess. 1. 9.*
Babel to dead traditions: from the liuing bread ^{10.}
merit, in heauen, to a dead calfe or cake at *Dan*,
e with-and *Beelbel*: from the bloud of Christ that
affe to-riuerh life, to the fire of Purgatory that
ringeth death?

ons of-When Christ bleeding vpon the tree, had
Coun-tered this voyce, *consummatum est*, it is *Ioh. 19. 30.*
f souls-nished, he gaue vp the ghost. Thus he said,
uides, and thus hee suffered, not for himselfe as a *2. Cor. 5. 21.*
lsmen; priuate person, but for vs his members, a
to the-ublicke good. Shall hee say *it is finished*?
he fire-and shal we say it is not finished? The Lyon *Amos. 3. 1.*
of Pur-hath rored, who will not bee afrayd: The
helps, ord hath spoken, who can but tremble?
aticall, tremble for feare ye faithles generation,
lying-who

Distin^t. 4.
cap. 51. papa.

who dare yet say it is not finished? Pray
saints in heauen, helpe fire in hell, Purga-
tory play thy part, purge to the full: and
thou Pope president of this Limbo lake, rule
at thy pleasure: helpe in, helpe out, and
vpon displeasure thou thrust *Myriades* of
soules into hell, yet let none be so bold
to aske, Why dost thou so? It is enough
O it is inough to make good with this, and
your doctrine: *Sic volo, sic iubeo, sicut prout
one voluntas*. Aske no questions: search no
scriptures: seeke no reasons; I haue sayd
is inough: my pleasure is a precept; coun-
sell, a commaund; and my will is a reason.
And now mee thinkes whilest I heare thee
say, without word of God, or warrantie of
reason: Heare heauen, help purgatory, pray
don pope, that is to say, pray saints, purge
fire, speake indulgence, for the rest and ease
of soules departed: (a check to the bloud of
my Christ, to the truth of my text, & quiet
of the saints that gone are) I cannot but
say as Iob sayd of his friends, *Miserable com-
forters are ye all: Suffer mee a little to speake
and when I haue spoken mocke on.*

Iob 16. 2.

Iob. 21. 3.

Saints beare
vs not.

r I say, the saints in heauen vpon whom
you call, to whom you pray, and before
whose images you so prostrate your selues

Ifa

I say they heare you not, and for that, they helpe you not; they rest from their labours, and their workes follow them, and not yours: I say no such workes of wickednes, as your prayer to them is, whereby you *rob* *Isai. 42. 7.* God, to clothe a Saint. To the prose whereof, for that you say our doctrine is new, and of yesterdaies birth, *The daies shall speake, and Job. 32. 7. the multitude of yeares shall teach wisdom.* Saints in heauen heare not; Saints in heauen helpe not; Saints in heauen haue no sense *1. King. 3. 39.* of our miseries: it is no new doctrine: it is *2. Chron. 6. 30.* ancient; it is heauenly; and hee that hath *eares to heare, let him heare.*

Augustine in his booke *De cura habenda* *August. de pro mortuis*, teacheth, *Animas Sanctorum in cura hab. coelis esse, nec interesse nostris his terrenis ne-* *pro mort. cap. 13.* *gotijs*: That the soules of the blessed are in heauen; nor doe they respect our affaires here on earth; as and if he should say, Cease your praying, for no more doth their affection reach yours, than your prayer doth reach them. And this doth he prooue, by *Against the popish inuacation of the dead.* these reasons sound and good, vnanswerable, if truth might preuaile, when it plea- death on earth, as whē it iudgeth in heauen.

And first he beginneth with his mother *Monicha*, dead and gone, whose affection
I towards

towards him, in life was euer such, as hee thought could not but reach him from heauen, if Saints had feeling of our miseries here on earth: *Vt volet accipiat quisque quod dicam*, sayth the Father; Let men iudge of my words as they please; for that I may say nothing of others, yet dare I say of her, *Sic rebus viuentium interessent anima mortuorum, me ipsum pia mater nulla nocte desereret, quem terra marique secuta est ut mecum viveret*. If the soules of the dead did respect the affaires of the liuing, then my deare mother would neuer faile me night or day, who by sea, and by land, followed me in this life to liue with me. *Absit enim ut facta sit vita felicior crudelis &c.* Be it farre away, that a blessed life should make her more vnkind, or cruel; so as in al the anguish of my soule, I neuer felt her solace, who whilest shee liued could neuer abide to see me sad. But without al doubt, *quod sacer psalmus personat, veris est quoniam pater meus & mater mea dereliquerunt me; Dominus autem assumpsit me*: because my father & my mother haue forsaken me, the Lord hath taken me vp. If then our fathers do forsake vs, how can they care for vs: and if our fathers do not care for vs, *qui sunt illi mortuorum, qui norunt quid agamus, quid*

Psal. 27. 10.

patia

patiamur: who are they amōg the dead, that know what we do, or care what we suffer?

2 A second reason is taken out of *Isaiah* the Prophet, who moned in miserie, after a deliuerance, and greatlie complained of mercies with-holden, and compassions restrained, gained at no hand, but at the hand of God: nor was pitied of any, but of himselfe: and for that he saith, *Doubtlesse thou art our father, though Abraham be ignorant of us, and Israel know vs not, yet thou Lord art our father, and our redeemer: thy name is for euer.* Whereupon the father concludeth, with an argumēt drawn from the stronger, *Sitanti Patriarcha quid erga populum ex his procreatum ageret n̄ ignorauerunt, &c.* If two so great Patriarches were ignorant, what should become of that people themselues had begotten; and frō whose straine should spring by promise, *Christ* the father of all the faithfull? If *Abraham* being the friend of God, yet could neuer enter into that secret: nor *Israel* as preuailing with God, yet neuer obtained such a blessing, as once dead, either to know, to ease, or helpe their posteritie, in life or death: then *bush* to heauen, and to all that therein is, except God, al are ignorant, none can know, none

Isai. 63. 16.

Iam. 2. 33.

Gen. 32. 31.

can help, none can heare, none can ease our plaint, or paine, either in earth, or elsewhere.

3 His third argument is drawne from the memory of blessed *Iosiah*, vnto whom *Huldah* the Prophetesse pronounced this blessing from God, that he should dye, and bee gathered vnto his fathers before he saw the euils which the Lord had determined vpon that place and people. Her words be these:

2. King. 22.
16. 30.

Thus saith the Lord, because thine heart did melt, and thou hast humbled thy self before the Lord, when thou heardest what I spake against this place and against the inhabitants of the same: to wit, that it should be destroyed and accursed, and hast rent thy clothes, and wept before me, I haue also heard it saith the Lord. Behold therefore I will gather thee to thy fathers, and thou shalt bee put in thy graue in peace, and thy eyes shall not see all the euil which I will bring vpon this place. Hereupon I inferre with the father, *Hos putamus quietos, quos inquieta vita vinorum sollicitat?* May we think them at quiet whom the troublesome sturs of this world may vex? I trow no, for doe but suppose, that the Saints in heauen did behold the miseries here on earth; Princes the subuersion of their kingdoms; Noblemen of their houses; Gentle-
men

men of their lands, line, and families; did fathers see the finnes of their sonnes, and mothers the shame of their daughters, clad with pride, fed with idlenes, and shod with bloud, to the destruction both of their bodies and soules; finally, did heauen but heare, see, or feele with passion, how *Sion* is wasted, her stones lye buried in the dust, and there is none to pitie her desolations; did they but see the grasse of the earth die-pred with the bloud of the saints, by *Anti-Turke and christ in the east*, and *Antichrist in the west*; Pope. banding themselues together against the Lord, and against our *Christ*, the one to destroy the honor of his person, the other of his offices: I say, if Saints in heauen had a sense and feeling of these miseries, woes, and calamities, small were their rest, little were their ease, and heauen were no hold for happines.

If the presence of God were vpon hell (as on faith, *infernus in amicum conuerteretur Paradisum*) it would become the port of Paradise: so contrarily, it may be sayd, if the presence of our finnes, woes, and calamities, should pester heauen: if earthly miseries, hellish horrors, and (as our aduersaries wil haue it) Purgatories plaints should

reach the saints; then should heauen be turned into hell; rest into toyle; peace into warre; and blessednes into bane.

Iob saw this, when hee said of the dead, *Iob. 14. 20. 21.* *he changeth his face, when thou castest him away, and he knoweth not if his* *Somes shall bee honorable, neither shall he understand concerning them, whether they shall be of low degree.*

August. lib. de spiritu et anima cap. 29. Whereunto accordeth *Augustine* in another place: The sonnes of them that are dead, are there where they doe not see, nor heare what things are done or chaunceth in this life: such is their care for the liuing, that they know not what wee doe: euen as our care is for the dead, that wee know not what they do.

For conclusion of this point (that I bee not tedious) say no more eyther for your selues, or ouer your dead. Heare heauen; helpe saints; send peace; giue rest; they see you not; they heare you not; nor haue they feeling of your miseries. Your *ora pro nobis* is out at doores, and your *Missa requiem*, is a pregnant idoll. Popes pardons are bables for Pagans to sport withall; and like the mad *Gaderen*, you hunt the graues of the dead, to grieue the liuing, taking vp these and such like stones, to wound your selues, and

Mark. 5. 2.

and build vp your *Babel* of all confusion. *Heb. 6. 9.*
 But of you my brethren, I am perswaded better things, and such as accompany saluation, though thus I speake: for God is not unrighteous that he should forget your worke and labour of lone, which you shew towards his name, gi- *Heb. 13. 15.*
 uing him alone the sacrifice of your pray- ^{16.}
 ers and praises: saying with holy *Iob*, my witnes is in heauen. And with the sweete *Iob. 16. 19.*
Psalmist, Whome haue I in heauen but thee? *Psal. 73. 25.*
 and whom haue I in earth besides thee? As also with blessed *Hester*: O my Lord, thou onely *Hest. 14. 3.*
 art our King, helpe me desolate woman, which haue no helper but thee. And for the dead, *Ecclus. 38.*
 take this from *Syracides* for a memento. For- ^{21. 23.}
 get it not, seeing he is at rest, let his remembrance rest: cease thy prayers, thou shalt do him no good, but hurt thy selfe.

2 Now to come to the second support, *Purgatorie* I meane our aduersaries bath, to supple and ease ^{th not.}
 ease their dead, before they come to heauen: and for that they cry help *Purgatorie*, purge fire; heathenish in deuise, hellish in practise; and Romish for gaine. That I may say no more, I can say no lesse of that popish puddle, if I say the truth; but as the Apostle sayd of an idoll, *I dolum nihil est*; so say I of *1. Cor. 8. 4.*
Purgatorie, *Purgatorium nihil est*; it is none

of Gods creatures; it is none of Gods ordinances: it was neuer in his counsell; and for that it can neuer stand with his prouidence.

Iudg. 15. 4.

*Prooue these
points yee
Papists.*

Nay if you reade the approuers of it, who loue it most, and like it best, you shall finde the like *Sampsons* foxes, tyed by the tayles, but deuided in the heads, burning the corn of the *Philistims*, whilest *Israels* sheaues stand vpright: I meane consuming themselues, whilest they cauill with vs about a birth of no being: for if they could but agree at home, ere they warre abroad, 1. where the place is, 2. When it began, 3. how long it shall continue, 4. who is there punished, 5. what is the paine, 6. and lastly, who bee the tormentors: happily it might make vs to sound a retreat, and moue a parley. But when in all, or most of these, they are at ods with themselues, I trust (by the grace of God) they shall neuer be at euen with vs, or with any that feare the Lord in truth.

It would require a longer discourse, then now I can stand vpon: to descend into each of these particulars, beeing limited with the time, mine owne weakenes, and your wearines; yet if any man doubt, let him demurre with mee vpon a further tryall, and con-

conference, when I shall (if God will) satisfie him to the full ; that in all these severall points , they doe nothing else but agree to disagree : in the meane time I dare a-nough as first I did, that purgatorie is not at all.

1 That it was neuer knowne in the Church of *Israel*, or a doctrine sprinkled vpon that people, with the blood of the old couenant by *Moses, who was faithfull in Gods house, and deliuered all bee saw vpon the mount.* *Exod. 24. 8.*
Numb. 12. 7
Exod. 25. 40

2 That purgatorie hath no foundation in the new Testament, and that the blood of Christ neuer taught it in that couenant ; but was of it selfe sufficient to purge and preserve *tam à pœna quam à culpa*: though our aduersaries say contrarie. *Gal. 3. 13.*
Ro. 8. 2. 3.

3 That neither the Primitiue Church, nor the Fathers of the same, for the space of manie ages, did euer acknowledge the purgatorie of the Church of Rome. I say God neuer ordained : Scripture neuer taught : spirit neuer guided : father neuer agreed vpon such a doctrine : but as they that were conuerted to Christ at the first ; whether from *Iudaisme*, or frõ *Paganisme*, did bring with them, either their ceremonies, or their opi-

opinions; so in this errour, as in others.

Plato taught it in his schooles; *Virgil* in his rythmes: both Pagans Papising. *Bonaen-ture* at all auenture, and *Durand* not dangerous of the doctrine; haue taken it vp; both Papists Paganising. To iustifie what hath bin said of old: *Pictoribus, atq; poetis quidlibet audendi semper fuit aqua potestas.*

Horace.

To Painters, to Poets (to Papists) of skill,
Hath euer bin graunted to faine what they will.

The light of
France, the
scourge of
Rome.

For the prooffe of al these assertions, I re-ferre you to the worthie writings of that noble Berrean Lord Philip of Mornay; *lumen Gallie, mastix Rome*, in his treatise of purgatorie, laid downe in his third booke of the sacrifice pretended in the Masse.

1. Pet. 1. 3.

And now for conclusion of this point, in clearing of the truth, pitifullie dearned with these clouds of errour, let these few Scriptures, and Fathers dispell the fogge; so as the sunne of righteousness may shine in your hearts, and beget you to a better hope.

Reuel. 14. 13

A voice from heauen hath said it, and you may beleue it; *Blessed are the dead that die in the Lord (Amodo) euen now, for they rest from their labours.* In blessednes is no paine in rest is no toyle, & if this happinesse be *Amodo*, Euen

Euen
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Euen straight vpon the dissolution ; there is no daunger by the way : there is no delay by purgatorie.

Paul hath sayd it, you may belecue it, *Phil. 1.21.*
Christ is to me both in life and in death aduan-
sage, desiring to be loosed, and to be with Christ,
which is best of all: & if he should say, neuer
 can I lose by *Christ*, in life hee is my grace;
 in death he is my glorie : when I am gone, I
 shall bee where hee is ; not in paine, but in
 blis, where no fire shall purge, nor water
 wash ; hauing already dipt my stole in the
 blood of the lamb. *Reuel. 7. 14.*

Christ hath said it, you may belecue it, his
 word is a warrant to your wearie souls. *Fa-*
ther, I will that they which thou hast giuen me,
be with me euen where I am, that they may be-
hold my glorie, which thou hast giuen me. It is
 his will, and who dares writt it ? the head
 will haue his members, the bridegroom
 his spouse, God his elect, and *Christ* his re-
 deemed : and where will he haue them, but
 where he is ? and that is in heauen. Popish
 purgatory is no Palace for *Christ* his abode ;
 ergo, no place for Christians to behold his
 glorie.

Nor hath *Christ* said it but sworne it to,
 in *supplementum fidei*, to help faith ; that by *Heb. 6. 18.*

Job. 5. 24.

two immutable things, wherein it is impossible that God should lie; First, promise: and Secondlie oth; wee might haue strong consolation. His oth is this, neuer to be reuerfed: *Verilie, verilie, I say unto you, he that heareth my words, and beleeueth in him that sent mee, hath euerlasting life, and shall not come into condemnation, but hath passed from death to life.* O happie hearts! but thrise happie belecuers, for whose cause the Lord hath sworne, in certaintie of your saluation, and speedie passage from death to life, without tuch of fire, meede of merit, or need of Popish indulgence.

Psal. 147.
15.

One saith well, *velox est sermo dei, & velocem desiderat habere sequentem.* The word of God is swift, and it requireth a speedie follower: if speed in following; much more in attaining: if speed in the bodie, much more when it hath put it off: if vnder the crosse we grone and goe forward, with how much more speede shall wee haste to the crowne, when teares shall bee wiped from our eyes, and wee shall be translated out of this world, to raigne with God for euer? And if it bee true of a glorified bodie, that *Augustine* hath, *corpus est ubi volet animus.* The bodie is straight where the minde will; how

how much rather shall a sanctified soule, *Eccles. 12.7*
disburdened of the bodie, passe with speed
to him that gaue it.

Lazarus died, and was straightwaies ca- *Luk. 16.22.*
ried into *Abrahams* bosome. The theeſe vp- *Luk. 23.43.*
on the croſſe died, and was that very day in *Acts 7.59.*
Paradiſe. *Stephen* called and ſaid, Lord Ie-
ſus receiue my ſpirit: and ſhall we doubt of
his deſire euen then answered? Chriſt cried
vpon the tree, *Father into thy hands I com-* *Luk. 23.46.*
mend my ſpirit, and gaue vp the gholt; not
downe the gholt; ſpeedily, and without de-
lay: yea, and I am perſwaded that it is with
euery Saint of God in his particular death,
as it ſhall be at the generall doome, all ſhall
be changed at the twinckling of an eye, at
the laſt trumpe: for the trumpet ſhall blow,
and the dead ſhall riſe; ſo all ſhall be chan-
ged at the laſt gaspe, & euen in the twink-
ling of an eye, ſhall the *bodie turne to earth* *Eccles. 12.7*
from whence it came, and the ſoule to God that
gaue it. Nescit tarda molimina ſpiritus dei
gratia. The gifts and graces of God, are
without delay: no delay in the creation: no
delay in the redemption: no delay in the *2.Tim. 4.7.*
comming of the holic Gholt, for ſodainely
it fell: and ſhall we ſurmise a delay after the
diſſolution; *after wee haue fought the good*
fight,

The soules solace

3^r

fight, finished our course, and kept the faith. No

1 Tim 4 no, there is a crowne of righteousness laid
vp for thee *Paul*, and for all them that loue
his appearing; I meane Christ who standeth
Reuel. 2. 10. readie with a Crowne in his hand, ouer the
head of all his Saints, euen when the flesh is
off, to put it on.

To goe by the streame of all the Fathers,
to wash out this errour, would carrie me to
a sea of matter, for the time impossible, and
therefore I am enforced of much to take a
little, and of many a few, *Leonem ex ungui-*
bns.

*Ignatius in
his 6. Epi-
stle.*

Ignatius hath these verie wordes truelie
translated. *Alwaies reason requireth that whi-*
lest we haue space and time, wee should amend
and correct our faults, whilest in this life wee
haue occasion giuen of repentance: for it is
truelie said, After death there is no place nor
time to confesse our sinnes: whereunto accor-
deth that of Ierome. Whilest wee are in this
present world, either by prayer, counsell, or
comfort, we may help one another: but af-
ter, not *Iob*, nor *Daniel*, or *Noah*, shall ob-
taine by any intreatie, but every one shall
beare his owne burden.

*Ierom in
Gai. 6.*

*Chrysost in
heb cap. 2.
hom. 4.*

Chrysostome giueth the reason of both:
Hoc enim cunctorum tempus est; illud verò co-
ronarium,

ish. No *ronarum, retributionum & premiorum*; this is the time of swadles, bands, and bickerings: but that of Crownes, rewards and garlands.

Cyprian in his first treatise against *Demetrian*, doth fully subscribe to the same truth, where he saith: *That after we be once departed out of this life, there is no more place of repentance: there is no more effect or working of satisfactions: life is here either lost or wonne; everlasting saluation is here provided for by the due worshipping of God and fruits of faith.*

Augustine vpon his first conuersion, sauouring of Gentilisme, was doubtful & said of purgatory, It may be there is such a place, and it may be there is none: but being further grounded in doctrine, and confirmed in faith, is resolute at the last, and said: *Let no man deceiue himselfe, there are but two places; and as for any third place, there is none at all; he that reigneth not with Christ, shall perish with the diuell without all doubt.* And in his booke *Hypognosticon*, he is yet more plaine, more full, more abounding in the beating backe of that deuised errour: his words be these: *The first place, the Catholique faith by Gods authoritie beleeueth to be the kingdome of heaue: the second place, the same Catholique faith*

Aug. in sermone de tempore. Sermon.

132.

Hypognosticon. lib. 5.

faith beleueeth to bee hell, where all runnagates
& Whosoener is without the faith of Christ shal
taste euerlasting punishment. As for any third
place we utterly know none, neither shal we find
in the holy Scriptures, that there is any such.

In his 18.
sermon of
the words of
the Apostle.
In his 54.
Epistle to
Maccario-
nius.

And as if he would neuer off this ground,
till he had built vp the truth, and remooued
all rubbish, hee is yet vpon that againe and
again. There be two habitations or dwelling
places, the one in fire euerlasting, and the other
in the kingdome that neuer shall haue end.

There is no other place to correct our man-
ners and conditions, but only in this life: for af-
ter this life, euery man shall haue that that hee
bath purchased vnto himselfe in this world.

Aug. in his
80. Epist. to
Hefyebius.

So then with these few, to shut vp the
streame of the rest, that still runne in the
same current, and to close with their recti-
fied spirits in triall of the truth, I conclude
with themselves. *In quo quemque inuenerit
suus nouissimus dies, in hoc comprehendet mun-
di nouissimus dies: quoniam qualis in die isto
quisquis moritur, talis in die illo iudicabitur.*
And againe: *Vnusquisque cum causa sua dor-
mit, & cum causa sua resurgit:* Wherein eue-
rie mans last day shall leaue him; therein
Gods day shall finde him; as we die, so shall
wee be iudged, and euerie man shall sleepe
and

and rise againe with his owne cause.

As for that our aduersaries straine distinction, of good to heauen, bad to hell; and meanely mannerd to Purgatorie: it is a heathenish help, and a Panims Poëm found in the Schoole of *Plato*, and there first forged vpon the anuill of error; who maketh (by the report of *Eusebius* himselfe in his booke of the soule) three degrees of men. Some in the *Elisian* fields, who liued well and vertuouſlie: blessed ſoules, in blessed places. Others in *Tartaro*, whom he calleth *αιιδτως ιχθυας*, past hope of amendement, cursed ſoules in cursed places. But *ιασηα*, such as are curable and veniall, he casteth into burning floods, there to make perfect their repentance, and after their purgation receiue absolution. *Kirgil* describeth it at large, in his sixt booke of his *Aeneidos*.

*Alijs sub gurgite vasto, infectū eluitur scelus, Virgil A.
ant exurit igne: neid. 6.
Donec longa dies, perfecto temporis orbe,
concretam exemit labem &c.*

Englished thus.

*Some fleeting bin in floods,
and deep in gulfes themselves they tire,*

K

TiR

Till sinnes away be washt,
 or clensed cleare with purging fire.
 Till compasse long of time,
 by perfect course hath purged quite
 Our former cloddred spots,
 and pure hath left our ghostly sprite, &c.

August. de
 ciuit. dei
 lib. 21. cap.
 13.

And hereat no doubt *Augustine* ayimed
 when hee said, that purgatorie was one of
Platoes doctrines: as also some of their grea-
 test Clerkes and Iesuits, who doe not let to
 confesse that purgatorie is found there.

Pardons
 reach vs
 not.

And for conclusion of all these points of
 doctrine, controuersed betwixt vs and our
 aduersaries; I say of popish pardons and in-
 dulgences, which lastly they pleade, in re-
 leefe of their dead, and ease of soules de-
 parted, that rest should come by the: I say,
 though they be nearest to their true gaine,
 yet are they furthest from their due prooffe:
 as may appeare by their owne Doctors, to
 too doubtfull, yet doting vpon the do-
 ctrine, *ex ore tuo, &c.*

Siluest. Pri-
 erias contra
 Luther.

Siluester Prierias hath these very words.
 Pardons (saith he) are not knowne vnto vs by
 the authoritie of Scriptures, but by the authori-
 tie of the Church of Rome, and of the Popes,
 which is greater then the authority of the scrip-
 tures.

tures. Desinat in piscem mulier formosa superne. A milde beginning, but a wild and woddie ending.

Iohn Maior is no lesse doubtful when he auoucheth, that of pardons little may bee said of certaintie: for the Scripture expresse saith nothing of them. Touching that *Christ* said vnto *Peter*, *Vnto thee will I giue the keyes,* &c. Wee must vnderstand this authoritie with a corne of salt.

Ioh. Maior. Senten. 4. distinct. 10. quest. 2.

Alphonfus de Castro in his eight booke of pardons, saith, *There is nothing in the Scriptures lesse opened, or whereof the olde Fathers haue lesse written then pardons: of pardons there is no mention.*

Alphonf. de castro, lib. 8.

Let *Bernard of Clunice* blaunch the deuise, and tell the truth of this toy. *The deuising of pardons* (saith he) *is a godly guile, a hurtlesse deceit, to the intent, that by a deuout kinde of error, the people may be drawne to godlines.* Much like vnto many wantons in these our dayes; who deeme that diuinitie may goe by the drum, whilest they vrge pyping to bring on preaching, and ministrilie to grace our ministerie, with multitudes in the afternoones, of many our wofull and solitarie Sabbaths.

Bernard. in Sataria.

But to the matter in hand, and point of pardons;

Aug. lib. 50 pardons; I say with *Augustine*: O vanitie,
Ho. ii. 36. selling vanities, to them that will heare vanitie,
Mantuan. and vaine are they that will belecue it. Nay rather
 belecue your owne Poets, who durst
 freely say: If wee haue any thing from Rome,
 they be trifles: it receiueb our gold, and decei-
 ueth our soules.

Veselus. Say with *Veselus* one of your owne Do-
 ctors: Among vs in Rome, Churches, Priests,
 Altars, Masses, Crownes, Fire, Incense, Pray-
 ers, and Heauen are set to sale: yea, and God
 himselfe among vs may be had for money.

Budeus in Say with *Budeus*. The Popes Canons seeme
Pandeclis. not now to guide mens lines, but if I may so say,
 they rather serue to make a banke, and to get
 money.

Becket in Say with *Becket* one of your owne Bi-
Epist. to the shops: Rome our mother is become an harlot,
Bishop of & for money & reward laieth hir selfe to sale.
Mentz.

If then for conclusion, my deere brethren,
 beloued in the best loue that euer was,
 which is of Iesus Christ: if Saints helpe not,
 for that they heare not: if Purgatorie ease
 not, for that it is not: and lastly, if pardons
 preuaile not, for that they reach neither
 quicke nor dead: why doe wee listen to
 these vngodly Syrens? who blacken the
 ayre with the fogge of their dearne diuini-
 tie,

rie, and driue away al comfort from distressed soules, with these wofull outcries, and doubtfull voyces. *Helpe Saints: Purge fire: Pardon Pope.* Away away, get you hence, for *1. I. I. 13.* who ever required these things at your hands, saith my God?

Let onely the price of the bloud of my Lord auaille me vnto the perfection of my deliuary. He is my peace: he is my rest: in life and in death Christ is to me an aduantage. *O death where is thy sting? Hell where is thy victorie? Pope where is thy pride? Purgatorie where is thy gaine? Thanks be vnto God, who hath giuen vs victorie, peace, and rest, thorough our Lord Iesus Christ.* And now who shall lay any thing to the charge of Gods chosen: it is God that iustificieth, who shall cōdemne: it is Christ which is dead, yea rather which is risen againe, who is also at the right hand of God, & maketh request also for vs. And what shal diuide vs frō his loue? Shall tribulation, or anguish, or persecutiō, or famine, or nakednes, or perill, or sword? shall life or death? In all these we are more then conquerours, in him y loued vs. And I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nei-

ther height nor depth, Pope, nor Purgatorie shall be able to separate vs from the loue of God which is in Christ Iesus our Lord. *Veniendo veniet. Peace shall come*; they shall rest from their labours, euery one that walketh before him.

Thus you haue heard (I hope to your comfort) of peace after war, rest after toile, life after death; and a blessed being after a miserable bondage, to all Gods children, vpon the last farewell, with this wofull world. It now remaines we come to the second part, and declare out of the text, to your further comfort, who are partakers of the blessing; euen all such as are parties to the cause, and none but such as haue walked before him.

2. Part.

1. Obserue
the genera-
lity of Gods
gifts, yet
with limi-
tation.

2. Theſ. 3. 2.
Isai. 57. 2 1.

Reuel. 22.
14. 15.

All haue not faith, so saith *Paul*. All haue not *peace*; so saith the Prophet. Not euery plant is for this Orchard. Not euery tree is for this building: each peeble stone may not lie with the *Carbuncle*, *Topaxe* or *Chrysolite*, in the habitation of his holines. *For without shall be dogges, and inchaunTERS, and whoremongers, and murderers, and Idolaters, and whoſoener loueth or maketh lyes*: But blessed are they that doe his commaundements. *that their right may be found in the tree of life,*

life, and may enter in through the gates into the citie. Blessednesse with the Apostle is to such as doe his commandements; *Peace and rest* with the Prophet, is to such as *walk before him*. Both absolute in the promise of God: both defeaseable on the condition of man.

It is an ouerruled case in schoole diuinitie. *Comminationes & promissiones diuinae sunt hypotheticae*, comminations & promises from God are conditionall, euer limited within the bounds of our obedience or disobedience.

Yet fortie dayes and Ninine shall be destroy- *Jonah. 3.4.*
ed; if *Ninine* repent not: and I am perswaded, that yet not many yeares, & the whole world shall bee destroyed, if the world amend not. Excellent things were spoken of thee, thou Citie of God: but now execrable things are done to thee, for that thou art fallen from God. *Bethel* is become *Bethanien*, the house of God, the house of iniquitie. *Hec domus antiqua quam dispari domino dominare!* Thy ruines are reliques of thy sinne, and iudgements of thy God. *Psal. 87.3.*

God promised a Priesthood of continuance, with an eternall couenant: and said he would neuer faile *Salomon* of a sonne to

1.King.9.3. 4. succeed in that throne of gouernment; if his children would doeright and walke in his waies : but when they failed in the condition, the Lord failed in his promise, that they might know his promises are conditionall, and his mercies euer with limitation.

Matth.7.7. *Aske and ye shall haue ; seeke and yee shall finde ; knocke, and it shall be opened vnto you ;* so saith Christ a mercifull Messias : but with this implication ; if yee aske not, yee haue not ; if yee seeke not, yee finde not ; if yee knocke not, it shall not be opened vnto you. And I pray you what is implied in all the titles and dignities of Christ ? where either he saith of himselfe, or others of him, that he is the *way*, the *truth* and the *life* : but that we should walke in him, shine through him, and liue by him : or what of this ? that he is the *doore*, the *shepheard*, and the *vine* ? but that wee should enter, be guided, and grow together in him. A Priest hee is to please our God : a Prophet to instruct our soules : and a king to conquer our enemies. All defeaseable on our behalfe : if we yeeld him no sacrifice ; no care ; no obedience ; I say, for conclusion, whatsoeuer Christ is to me : I am nothing to him ; if *Eceha*-like, and by reflection, I doe not answere to his holie and

Joh.14.6.

Heb.7.17.

Acts 3.22.

1.Tim.6.15
16.

and heauenlie call, with my true faith and due obedience. *Qui fecit te sine te, non saluabit te sine te.* Hee that made thee without thee, will neuer saue thee without thee. We *Ephes. 2. 10.* are his workmanship, created to good workes, that we should walke in them.

In which walking I doe further obserue out of the text, that God is no respecter of persons, but euerie one that walketh shall haue peace, and finde rest, whether *Jew or Gentile, circumcised, or uncircumcised,* man or woman, rich or poore, bond or free, master or seruant, saint or sinner; if he belecue, hee shall haue life; if hee walke before him: *Peace shall come.* *Gal. 3. 28.*

Nescit Religio nostra personas,

nec conditiones hominum respicit:

Our religiō taketh no knowledge of persons, nor respecteth the cōditions of men. Old *Simeon* in the temple, yong *Iohn* in the wombe, poore *Bartimeus* begging, rich *Zacheus* climbing, the hard hearted *Centurion* standing by the tree, & the theefe hanging vpon the crosse, confessing the trueth, and walking in the sunneshine of their Christ: all indifferent- lie receiue his die, gaine peace, and finde rest. *Luk. 2. 25. Luk. 1. 41. Mar. 10. 46 Luk. 19 4. Mat. 27. 54. Luk. 23. 40.*

This *Peter* saw in vision from heauen and

and this he preached powerfully on earth; when vpon the sight he opened his mouth, *Act. 10. 28.* and said, *of a truth I perceiue now that God is 33. 34. 35. no respecter of persons, but in euery nation he that feareth him, and worketh righteousness, is accepted with him.*

Againe, I gather out of the text, that as God is generall in his gifts; so must we bee particular in our receite. Euery one shall be faued: but by his owne faith. Euery one shall haue peace, and finde rest: but by his owne walking. Anothers faith though neuer so pretious, is not sufficient: anothers walking, though neuer so righteous, is not auailable to my rest. *2. The particularitie of our receit.*

Habac. 2. 4. *shall liue by his owne faith,* so saith *Habacucke,* 2. 4. Euery one shall beare his owne burden: and euery one shal haue his owne honour. And as we sow, so shall we reape: not anothers mouth to kisse; not anothers teares to wash; not anothers haire to wipe the feete of thy Christ: but thine owne mouth; thine owne teares; thine owne haire, must kisse, wash, and wipe, with *Marie*, the feete of thy Sauour.

Luk. 7. 37. All that thine hand shall finde to doe, *Eccles. 9. 10.* doe it with all thy power: thine hand, not anothers hand: thy prayers, not anothers prayers:

ers: thine hearing, not anothers hearing: thy feete, not anothers feete, shodde to the *Ephes. 6. 15.* preparation of the Gospell of peace; yea, and thy communicating of Christ, with all the benefits of his passion, not anothers, shall benefit thee, to thine cuerlasting saluation. *Quid tibi de alterius dono. si tu non dederis:* why art thou proude of another mans gift, and thou giue nothing?

Anothers clothes will not warme me; anothers meate will not feede me; anothers golde will not enrich me; anothers heart will not cheere me: no more say I, can anothers faith saue me. Onely my faith in my *Rom. 13. 14* Christ, whom I haue put on, my walking, mine obedience; must warme me, must feede mee, must cheere mee, must enrich me, and therefore I say with *Thomas* vpon *Ioh. 20. 28.* mine owne tuch: *My God, my Lord.* Not God in generall, but my God in particular; mine by promise; mine by stipulation: mine by oth: mine by free gift: mine by purchase: mine by participation of giftes and graces: my *Shilo*: mine *Emmanuel*: my *Iesus*.

Of this particular faith and application, spake *Isaiah* the Prophet, when he said, *Razi- Isai. 24. 16*
zeli Razili: Secretum meum mihi, Secretum

meum mihi: My secret to my selfe, my secret to my selfe. And this is the spirit of application, by which the children of God, both can and doe applie the medicine to the maladic: for what is the sweetest balme, if it bee not broken? The best receit, if it bee not taken? Or the soueraignest plaister that can be deuised by arte or cunning, if it bee not applied to the wound or sore? From this spirit of application spake *Dauid*, when he said, *O God thou art my God:* as *Mary* also in the garden, when she said *Rabboni, my master:* yea and *Iohn* too, whose head lay neere his masters heart, euen the Disciple whom the Lord loued, when hee sayd, *We know that wee are of God, though all the world lie in wickednes.*

But the sonnes of *Beliall*, and the reprobate from God, if you marke them wel, you shall find that they are *fear'd* with a brauid, and so, as neither they can, nor do apply the mercies of God vnto themselues. *Caine* could make no vse of it, when he said, *My sinne is greater then can bee pardoned.* Nay (saith *Augustine*) not so: *Mentiris Caine, mentiris, maior est dei misericordia quam omnium peccatorum miseria:* Thou liest *Caine*, thou liest, the mercies of God are aboue

all

all mans miseries. *Pharaoh* was obdurate, *Exod. 5. 2.* and could make no vse of God either in maiestie, or mercie, when he said, *Who is the Lord, that I should heare his voice, & let Israel goe? I know not the Lord.* *Iudas* that sonne of perdition, when he cast in the 30. pence (*4 Zach. 11. 13* goodly price whereat he was valued) though he mourned much; yet had he no helpe, for that hee was hopelesse, when hee could not applie mercie vnto his miserie: but sayd, *I haue sinned in betraying the innocent blood.* *Matth. 27. 4* The innocent blood, not mine; as if he had no portion in his *Christ*.

And for the Diuels, they are so farre from challenging any good by *Christ*, that they disclaime his mercies, person & all; whilest they say: *Ah, what haue wee to doe with thee, Mark. 1. 24.* thou *Iesus of Nazareth? art thou come to destroy vs?* Such disclaime be farre from you my brethren, and from all the Saints of God, both in life and death: nay rather clamate *pro re uestra*, claime your due, and say with blessed *Paul*, *Christ is become vnto vs wisdome, righteousness, sanctification, and redemption.* *1. Cor. 1. 30.* Yea, and bee bold to say yet more: his bodie is in heauen, there shall I finde it mine: his diuinitie is on earth, there do I feele it mine: his word is in mine eares,

to beget him mine : his sacrament is in mine eyes, to confirme him mine : his spirit is in my heart, to assure him mine : Angels mine, to camp for me : Prince mine, to rule for me : Church mine, to pray for me : Pastor mine, to preach for me : All mine, whether it be *Paul, or Apollos, or Cephas, or the world, or life, or death, whether they bee things present, or things to come, euen all are mine, I am Christs, and Christ is Gods.*

1. Cor. 3. 21.
22. 23.

Of all this I inferre and conclude with my text, that euery one must walke, if he wil haue peace ; and who wil be cured, must care to apply his sweet Sauour vnto his sinnefull soule. Thine owne gaine must buy balme to bury thy *Christ* ; nor must thou send it, but bring it, with the deuout *Maries*, to the sepulcher. The Queene of *Saba* (though a Queene) yet she sent not, but came her selfe to heare the wisdome of *Salomon*. And the wisemen of the East, herein shewed their wit, that after they had seene his starre, they turned not, but hasted to the place of the babes abode : with this inquiry : Where is he which is borne King of the Iewes ? *vidimus stellam eius in oriente*, we haue seene his starre in the East, and are come to worship him : *uenimus personaliter*, we come our selues, we acknow-

1. King. 10. 1

Matth. 2. 1. 2

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acknowledge our miserie, *venimus adorare humiliter*, we adore him our selues, we acknowledge his maiestie, and wee worship *eum singulariter*, him alone: we subscribe to the *Vnity*: and that there is *no name under heaven, whereby men must be saved*, other then by the glorious name of *Iesus Christ*. As and if they might say, we haue scene in soule, we are come in body, there is the star, O where is the babe? Care is in our hearts, and cost is in our hands, here is our gold, let him be crowned a King: here is our frankencense, let him be deified a God; here is our myrrh, let him be buried a man: all his by gift, all ours by grace; what he gaue vs, we giue againe; and here we haue it to bestow vpon our blessed Sauour: from a farre country haue wee followed him, and *walked before him*: and therefore now we feele peace, wee haue found rest to our weary soules.

Act. 4. 12.



From the generality of Gods gifts, and particularity of our receipt, come we now to the proper obiect of our faith and walking, contrayned in these words, *before him*. By which indefinit speech, I hold the holy ghost hath reference to one *Christ*, the way, the truth, and the life of all Christians. No way, but by him: no light, but from him; no life,

3. The proper obiect of our faith and walking.

- life, but in him. *Him* I say, nor is he expressed in plainer termes, for that his name is *secret*: and till *Gabriel* came from heauen, with his sauing name *Iesus*, and statute of additions, *Luke* 1. 31. from the first age to the latter daies, I meane from *Adam*, vntill
- Gen.* 49. 10. *Shilo* came, they but hacked at it. God in Paradise lapt vp this secret in the seed of the
- Gen.* 3. 15. *Woman*. *Iacob* in *Shilo*, which by interpretation is lent. *Moses* in this, *Mitte quem miserrus es*: Send him whom thou shouldest
- Exod.* 4. 13 send. *Daniel* thus, *One of the Saints said vnto a certain one*. *Jeremy* thus, *He that should call, he is the lord our righteousness*. The Lord in respect of his, to deliuer his Church: *righteous* in respect of his doome, determinable vpon the world: ours in respect of grace, appeasing his Father. What should I say more? sometime they call him by the name of *Emmanuel*: sometime they call him *Wonderfull*, *Counsellor*, *the mightie God*, *the everlasting father*, *the prince of peace*. *Maher-shalal-hashbaz*, Make speede to the spoyle, hast to the pray; with this pregnant prophecy of him, that *a virgin should inuiron a man*. And neuer the daies of Christ, they called him, *Israels expectation*, *Israels consolation*, *Israels redemption*. And now that I haue told thee,
- and

and thou hast heard all these speake, I aske with *Salomon*, what is his name? and what is *Prou. 30. 4.* his sonnes name, if thou canst tell? It is the *Prou. 25. 1.* glorie of God to keepe a thing secret, but the Kings heart will seeke it out. And it is an honorable seede that feareth the Lord, but a *Ecclus. 10. 20.* more honorable seede that findeth him. Elder times sawe him a farre off, comming swaddled in types, figures, shadowes, and ceremonies: but we haue seene the truth, bodie, and substance of our *Christ*. Wee haue him come, and the vayne of the Temple is *Mat. 27. 51* rent from the top to the bottome, whereby wee haue readie passage into the holiest of holies, euen *Christ Iesus the Lord, whom the 1. Pet. 1. 12.* Angels desire to behold. We heard of him at *Ephrata*, and wee haue found him in the *Psal. 132. 6.* woods, tied to the tree, & pierced through, with his body crost, and soule curst, for the sinnes of all the world: and now sitteth in *Rom. 8. 34.* heauen, a mediator and pledge of our inheritance, hauing left his spirit to liue by, and his word to go by: and this is he whom the Prophet meant in this word *him*, the obiect of our faith, and way to walke in.

No man can ascend, but by him that did *Iob. 3. 13.* descend, and that is *Christ*: the ladder *Iacob Gen. 28. 12.* saw at *Peniel*: the clowd by day, & pillar of

L

fire

Exod. 13. 21 fire by night, which guided *Israel* in the desert; the kings high way to heauen, and blessed hold of happie dwelling. No Paradise without this tree: no perfume without this balme: no building without this stone: no sacrifice without this lambe: I say, no God without Christ, in this wicked world. The
Mat. 11. 27 light of the day is conueyed vnto vs by the Sunne in the firmament: so is the brightness of heauen, by that Sonne of righteousness: a Planet in the midst of Planets, to lighten all aboue, and all below, as whom blessed Angels desire to behold, and blessed men couet to adore. Life is conueyed from the hart, through the yeines to all the vitall parts: so is saluation frō the Father through Christ to all his liuing members. Out of *Eden* went a riuer to water the garden, being deuided into foure heads, it compassed the whole world: Out of heauen flowed the streame of Gods mercy, in and through our Christ, whose graces deuided diuersly, all the earth is filled with his glorie.

What should I say more? Christ is a mutual help: to the Father one, to vs another. *Christ a mutual helpe.* An hand to the Father, by which hee reacheth vs: an hand to vs, by which we reach him. The Fathers mouth, by which he speaketh

keth to vs: our mouth to the Father, by which we speake to him. Our God is a consuming fire, and without Christ the vayle, *Heb. 10. 19.* we cannot abide the brightnes of his glory: *20.* for what is our miserie, to meete with his maiestie, but in the temper of his mercie? which mercy-seate, & all is Christ. As then our words, are messengers of our mindes, & semblances of our soules, to parley with our friends: so is the Christ, the sonne of God, the image of the Father, and mouth to instruct his deereſt Saints: nor onely a mouth to speake by, but an eye to see by, *Ioh. 14. 9.* and the foote way to goe by, as it is in my text, *Peace shall come, and rest shall be reserved for euery one that walketh before him.*

So then I dare auouch boldly, thinke what thou wilt, and without Christ, it is an euil thought; say what thou wilt, and without Christ, it is an euill word: do what thou wilt, and without Christ it is an euill deed: tread where thou wilt, and without Christ, it is an euill way. Christ is the life of the world, & heire of all things, without whom, *Hebr. 1. 2.* I can possesse nothing that good is, either *2. Cor. 3. 5.* in grace, or in glory. He, he, is the salt *Elisba* did throw in, to sweeten the waters of *Iericho*, with these words: *Thus saith the Lord,* *2. Kin. 2. 18*

I haue healed this water: death shall no more come thereof, neither barrennes to the ground.

Act. 4. 12.

This faith (my deare brethren) is right, for it hits the soueraigne good, and thus to walke, is to walke *before him*. None but he careth, none but hee cureth, none but hee guideth, *none but he saueth*: and he is but one as you here see, and will bee alone in all his courses; without mixture, without medley; first, last, middest, and all, filling all; yet fined from all, in the glorious worke of our repaire. None but he bare our sinnes: none but hee pleadeth our cause: none but hee purchased our place: none but hee traceth our way; *he hath trode the wine-presse alone, and there was none to helpe*. The cup of bitter affliction whereof he tasted, agonizing in the garden, for no intreatie with his Father could passe from him to any other.

Jfai. 63. 3.

Luk. 22. 42.

O ye Papists, at last (in the name of God) be wise, and warned; leaue off your mixtures; away with your medleys: and if you desire either peace to your soules, or rest to your bodies, *onely walke before him*. Meddle with no merit of man, pardon of Pope, meede of Martyrs, or pride of your owne workes, vnwisely wrought. Make no mixtures of the sacred water and blood, which flowed

flowed from the side of *Christ*, with the blood of *Hales* and *Becket*, or with the enchanted holy water of an unhallowed Priest. Neuer match your triple crowne of gold and diamonds glittering, with the single crowne of thorne piercing: And neuer thinke the puritie of the word, will abide the mixtures of your traditions; the *text*, your *glosses*; the *Church*, your *Idols*; the arke of God, your *Dagon*; nor the poore priesthood of *Christ*, your papall pride and Popedom.

Looke for none other, but that the body and soule of your religion, like the image *Nebucadnezzar* saw, patcht together of gold, silver, brasse, iron, and clay, will and shall *Dan. 2. 31.* shiuer; ~~where the stone cut out without hands~~ *32. 33-34.* shall smite the same. Your coate is of linsie *35.* woollie, not for our wearing. Your familie like *Micha* of mount *Ephraim*, and not *Judg. 17. 5.* for our dwelling: for as he had, so haue you an house of gods: an *Ephod*, and a *Tera-phim*: he would serue both God, and Idols; and so doe you.

And as for vs, who belecue and looke after better things, we say with the poore *Paralyticke*, in disclaime of all others helpe, *it Ioh. 5. 15.* is *Iesus* that made vs whole. And we say with *Abraham* when we go to sacrifice, thou ser- *Gen. 22. 5.*

uant stay here, I and the childe will walke alone. And now for conclusion by the Lords commaund, that wee are for *Bethel*, we haue with *Iacobs* familie, put away the strange gods that were among vs: we haue clenfed our selues, and chaunged our garments, pluckt off our earings, and put all into the hand of our *Iacob*, our *Elizabeth*, who faithfullie for her God, and graciouſſie for her people, hath buryed Poperie, with it execrable things, vnder an oke at *Shechem*, neuer to be reuiued, neuer to be found out, *Amen, Amen.*

Gen. 35.1.2

Laſtly for an end, ſiſh the time is paſt, and I feare much I haue wearied your patience ouer-long: From the proper ſubiect of our faith & walking, come we to the pogrſſe, and increaſe of both: containd in this word *walketh*. Where you may ſee as in a glaſſe chryſtaline that a chriſtian life is not a ſtanding ſtill, but a walking on, and groweth in the doctrine of faith, and practice of godlines.

4. And laſtly, a pogrſſe, and increaſe in religion.

The firſt bleſſing that euer God gaue after the creation, was *increaſe and multiplie*, which tooke it effect, not only in the creatures by propagation of kinde, but alſo in his gifts & graces, by renouation of minds,

Gen. 1.28.

new

new birth, growth in knowledge, true faith, and godlines. All the trees in Paradise did grow, and all the floods in Paradise did flow, to teach vs that we must not stand still at a stay, lest either wee bee fruitles, and so accursed; or become puddle water, and so vnprofitable.

The finest cloath will weare, if it bee not vsed; the purest gold will rust, if it be not handled; the sweetest balme will corrupt, if it be not broken; and the clearest fountaine will stincke, if it runne not: So are the graces of God, and doctrines of the beginnings of Christ, though of themselues pure as gold, sweete as balme, cleere as a fountaine; yet in respect of vs vnprofitable, if we proceed not further, but there stand still. Foundations they are I graunt, for the scripture hath said it, Hebr. 6. 1. But what of that? and what is the foundation, be it of *Beryll*, *Topaz*, or *Chrysolite*? if you build not vpon it, & proceed no further in the work.

In the first of *Ezechiel*, where the vision of gifts and graces are described, it is said, that the beasts, winds, and wheelles went as the spirit lead them, and they returned not when they went forth: and if at any time they stood, they let downe their wings as

Ezech. 1. 12
17. 24.

Ezech. 47. 1
2. 3. 4. 5. 6. 7.
Eccl.

vnprofitable then, vntill the Lord had put power in them of further proceeding. And in the same Prophet againe, where the like gifts are described by another vision, you may finde, that from vnder the threshold of Gods sanctuarie, the waters issue out, and they runne East, West, North, and South. The man with the line measured a thousand cubits, and the waters were to the anckles. Againe he measured a thousand, and they were to the knees: he measured againe, and they were to the loynes: after he measured againe, and it was a riuer impassible; signifying that the graces of God should neuer decrease, but euer abound in his Church. The fishers should spread out their nets frō *En-gedi*, to *En-eglaim*. The trees shuld grow vpon the brinke of the riuer, on this side, and on that side, with leaues not fading, fruit not failing; leaues for medicin, fruite for meate, and fruite euer new, according to his moneths: As for the miry places thereof, saith the Prophet, and the marshes which stand still, they shall not bee holesome, but they shall be made salt pits.

Numb. 17. 8.

You may remember when *Aarons* Priesthood should bee confirmed, all the tribes with their names cast their rods into the mercie-

mercies-seate, and none blossomed, but *Aarons*. You are a kingly people, and a royall *1.Pet.2.9.* Priesthood: O bud, bloome, blossome, and bring forth fruit worthy amendment and newnes of life.

David said of his Saints, *Ibant de virtute in virtutem*: they went from strength to *Psal.84.7.* strength; and from *faith to faith*, as it is written: from the faith of the promise, to *Rom.13.7.* the faith of the performance: from the faith of the letter that killeth, to the faith of the spirit that giueth life: from the faith of *Christ* his humiliation in misery, to the faith of his exaltation in glorie: from the faith of the first resurrection from sinne, to the faith of the second resurrection from death: from the faith of the law wounding, to the faith of the Gospell curing: from the faith of the Prophets sowing, to y^e faith of the Apostles reaping: from the faith of the old sacrifice *Ioh.4.35.36* giuing to God, to the faith of the new sacraments receiuing from God: in a word, from the faith of the old couenant, wherein God speaketh, to the faith of the new testament, wherein *Christ* bleedeth. Of al which, I may conclude with *Haymo*, *Ex fide que cōcipitur corde, profertur ore, exhibetur opere, iustus vivit*: By faith conceiued in the hart, professed

professed with the mouth, & practised with the hand, the righteous man liueth.

- Paul* is plentifull in this doctrine; and hauing once laid the ground of faith, hee vrgeth nothing more then the increase of faith. He tels the *Romanes*, *That by the Gospel, the righteousness of God is revealed from faith to faith.* He tels the *Ephesians*, that they must grow vnto perfect men, *euen vnto the age of the fulnes of Christ*: As also, that they must know the loue of Christ, which passeth knowledge, and so be filled with all fulnes of God. He tels the *Philippians*, *how hee longeth after them from the very heart roote in Iesus Christ*: and in longing, falles a praying: and what is the matter of his prayer? but that their loue might abound yet more & more in all knowledge, and in all feeling. With whom I will conclude, and close with my text: As you haue receiued *Christ Iesus* the Lord; so walke in him, rooted, and built in him, and established in the faith, as ye haue beene taught, abounding therein with thanksgiuing. Where obserue my brethren, that not rooting, building, establishing, teaching, nor abiding in the faith is sufficient, without abounding: for *frustratur qui non innitur*: And he that continueth not

Rom. 1.16.

17. pell, the righteousness of God is revealed from

Ephes. 4.13.

Eph. 3.18.

19. must know the loue of Christ, which passeth

Philipp. 1.3.9

Col. 2.6.7.

to the end, shall not be saved.

Take heed then my brethren, and be not *Prou. 3. 7.*
 high minded, but feare: you that are come
 out of *Sodome*, Remember *Lots wife*: go not *Luk. 17. 32.*
 back, nay looke not back: you are of *Judah*
 tribe, and haue taken a profession vpo you;
 and be not like the children of *Ephraim*, *Psal. 78. 9.*
 which being harnessed, and carying bowes, *10.*
 turned themselues backe in the day of battell.
Iames said wel, *Ye aske, and haue not, because Iam. 4. 3.*
 yee aske amisse? So may I say, many walke,
 & obtaine not, for that they walke amisse.
 Some in such idolatrous and superstitious
 heresies: some in such clyming and presu-
 ming ambition: some in such greedie and
 ynsatiable couetousnes: some in such bi-
 ring & gnawing vsurie: some in such swea-
 ring and forswearing of themselues: some
 in such extrauagant and vagabond lusts
 of the flesh: some in such rebellions & con-
 spiracies of hartes and hands, as of whom I
 may say (as I haue told you often) and now tell
 you weeping, they are enemies to the crosse of
 Christ, their end is damnation, their bellie is *Philip. 3. 18*
 their god, their glorie is their shame, and they *19.*
 but mind earthly things.

As for such as creepe with the Crab, and
 slow it with the Snayle; I say they walke a-
 misse

Iere. 48. 10. misse; for creeping Christians are no Christians: *And cursed is he that doth the worke of the Lord negligently.* An Aldermans pace is too solemne for a Saint of God: O that *Iehu* his walking might bee a mirrour to all Magistrates, Ministers, and people, how to walke, of whom it was said vpon the sight,
 2. Kin. 9. 20 *The marching is like the marching of Iehu the sonne of Nimshi: for he marcheth valiantly:* or that *Cæsars* faculty of performance were in the most of vs, of whom *Lucian* thus writeth: *Cæsar in omnia præcepit, nil actum credens, cum quid supresset agendum.*
Lucian. 2. Pharsalia.

Instat atrox.

Which I may english thus: *Cæsar* is forward to all good, and thinketh nothing well done, whilest any thing is left vndone. And so for the conclusion of all: Now way the fruit this tree beareth, and consider the crop this haruest yeeldeth, I meane the blessing they gaine, who are faithfull to their *Christ, and walke before him.*

Is it imperiall rule in this world? Is it wealth, riches, or abundance of earthlie happinesse? Is it health, strength, or beauty? These haue their times; but they perish with the possessor: nor to this end came *Christ* into this wofull world, that he might

giue

giue to the faithfull walkers, fading and vanishing delights; but an abiding solace, e- *Ioh. 10. 10.* uen life, and life in abundance, with peace to the soule, and rest to the bodie; I meane eternall blessednesse to both, wherein is the auoidance of all euill, the fruition of all good, the societie of all Saints, the fulfilling of al desires, with vnspeakably glory, which neuer shall cease: whither God bring vs, for his Christs sake, to whom bee honour and praise both now and euer. *Amen, Amen.*

And now brethren beloued and longed for (I say now) that I haue finished my course, ended the text, and closed vp the booke, giue me leaue a little to turne me to the dead, and to say vnto you on her behalfe, this Scripture is fulfilled in your eyes and eares this day, *Peace shall come*; nay, *Peace is come*. For she entertained in her heart the Father of Heauen, which is the God of *Peace*: and shee loued Christ the King of *Peace*: and imbraced in her soule the *Comforter* which brought that *Peace* to her, that passeth all vnderstanding. And for that I may say no more, I can say no lesse; she kept the condition of my text on earth, and therefore her estate is vndefeasable in heauen. She did *walke before him* in life, therefore

therefore she hath *Peace*: nor did she forsake him in death, and therefore now hath she found *rest* to her wearie soule.

To walke in the word, is to walke with him; and to goe by the light thereof, is to *walke before him*. Let her painfullnesse in reading, and practise in following, euen from a child, speake to her commendation in that behalfe. You heard in the former Sermon, how eight chapters a day, was her taske, each daies reading, a full weeke of Sabbaths, to sanctifie a Saint. (*So sanctifie vs good Lord with thy truth, thy word is the truth.*) And to make good the practise, I haue crediblie heard, that not eight, but many eights a day, haue beene her sighes sobbes, and gronings, for the breaches of the lawe (she read) both by her selfe, and others; euer opening the booke with these words: *A good God, a bad people, much mercie offered, little receiued; for euery one seekes his owne, and seſſe the things that are of Iesus Christ*: And still clasping the booke thus: *The glorie of God is to conceale a thing secret; but the Kings honour is to search it out*. And what are wee but a kingly people; and a royall priestthood? Besides her priuate reading, I might heere speake of her priuate prayer,

Ioh. 17. 17.

Philip. 2. 21

Prou. 25. 1.

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prayer, and much meditation, with *Isaac* in *Gen. 24. 62.*
 the field : with *Dauid* in the night. I might *Psal. 119. 5*
 tell of her weekly repaire to heare the *62*
 word, in the great congregation : of her
 monthly communicating with his Saints
 there, with her feete euer shodde to the pre-
 paration of the Gospell of *peace*; and neuer
 well, but when she was so *walking before*
him.

But I leaue her life and come to her
 death, whereunto (as I am tolde) she wal-
 ked, as Christ did to *Calvary*, with much *Mar. 15. 20.*
 care, and many agonies, compelled with *21.*
Simon of Cyrene to beare his crosse; thereby
 to helpe out the *sufferings* of her sweete Sa- *Coloss. 1. 24.*
 uiour, and to beare in her bodie and soule,
 the marks of Christ Iesus, like spangles of *Gal. 6. 17.*
 golde, to grace her in her triall, whereby in
 the end she became more glorious, both to
 God and man. It is said of the kings daugh-
 ter that she is all glorious within, and that *Psal. 45. 13.*
 her rayment was of needle worke : peace
 within, but prickings without. *Multi vi-*
dent punitiones, sed non vident unctiones :
 Many see our crosses, but they feele not our
 comforts; so said the Saints of olde: and
 therefore to such as thinke it a straunge
 thing, that the Saints of God should haue
 their

2. Cor. 12. 7. their fire triall in this world, by bickerings,
 8. 9. buffetings, and winnowings of Satan. They
 Luk. 22. 31. are fooles and slow of heart to beleue, like
 32.
 Luk. 24. 25. the two Disciples who went to *Emmans*,
 26. thinking still of their Christ crowned, but
 neuer crossed, till the Lord had rectified
 their thoughts, and laid a necessitie of triall
 vpon all flesh, beginning with himself thus:
 Luk. 24. 26. *Ought not Christ to haue suffered these things,*
and so haue entred into his glorie? Whereby I
 gather: no peace, without warre: no rest,
 without toyle: no crowne, without a crosse:
 no entrance, without suffering: no glorie,
 without shame and shaking in this wofull
 world.

But happely you will say, some be neuer
 broken in heart, nor yet haue any conflict
 with Satan, sinne, or death: they are feared
 with no temptations, nor doe they grieve
 because of him whom they pearced. They
 Jsa. 28. 15. haue made a *comenat* with the graue, and a
 league with hell: of such I say, their case
 is desperate, and their condition is no bet-
 ter than the beasts fatted vp in the best pa-
 stures, reserued for the slaughter, of whom
 Job. 31. 9. *Job* speaketh, when hee saith, *The houses*
 Ec. of the wicked are peaceable, without feare, and
 the rodde of God is not vpon them: they spend
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 Laban:

their daies in wealth, and suddenly they droppe *Iob. 20. 9.*
down to hell. As also *David*, there are no bands *&c.*
in their death: they haue no knots, as it is in *Psalms. 73. 4*
the originall, they are not troubled like o-
ther men.

There be many in y world, which would
faine haue a Church of sugar, or of veluet,
as one saith: they would feede vpon man-
chet, and tread vpon Roses. I meane in ser-
uing God, they would be freed from afflic-
tions: they loue *Canaan*, but they lothe the
wildernesse; they like the crowne, but they
loue not the crosse. *Sbi'o* runneth sweetely,
but *Jordan* is too too turbulent: all like *Ze-
bedee* his sonnes, *James* and *John*, who *Mark. 10. 35*
ought to sit in the seate of honour, but not
to drinke of the cup of afflictions. But the
truth is, you may belecue it, the way to hea-
uen is not strowed with flowers, but set
with thornes: and happily you shall finde it
in your experience true, that *Whosoener will* *2. Tim. 3. 12.*
be godly in Christ Iesus must suffer persecutio.

Quater luctatus est Iacob: in utero cum *Bernardin*
Esaü; in via cum eodem; in Mesopotamia cum *Sextant.*
Laban; in Bethel cum Angelo Iacob wrestled *Gen. 25. 22.*
oure times: in the wombe with Esaü: in *Gen. 32. 3.*
his journey with Esaü: in Mesopotamia with *Gen. 31. 22.*
Laban: and at Bethel with the Angell. To *Gen. 32. 24.*

Gal. 6. 16.

teach vs, that if we will be the Israel of God, we must arme our selues for all trials at all times, in all places, and with all persons, retaining no longer the name of *Iacob* as supplanting our troubles: but the name of

Gen. 32. 28.

Israel as preuailing with God, and neuer leauing him without a blessing.

Reuel. 12. 1.
Ec.

Excellent things are spoken of thee thou Church of God: *A woman clothed with the Sunne: crowned with the Starres, and treading upon the Moone; yet trauieling in birth, pursued with the dragon, and readie to be deuoured both her selfe, and her sillie babe:* But heaven sung her triumph, against the accuser of the brethren, and he was cast downe, which accused them before God day and night. To be accused before men is much; but to bee accused before our God is more. Now and then to be accused is much: but night and day is more. And such are the persecutions of Gods children in this world, they neuer haue an end, nor euer shall, till the world bee without hatred: the diuell without enuie: and our nature without corruption.

1 Pet. 4. 12.
13.

Thinke it not straunge (my deere brethren) concerning the fire triall which did befall this Gentlewoman, to prooue her at her end, as though some strange thing

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had come vnto her; but reioyce rather, in as much as shee hath been partaker of Christs sufferings, that when his glory shall appeare, she may be glad and reioyce. *Let him that thinketh he standeth, take heed he fall* ^{1. Cor. 10.} *not. There hath no temptation taken her, but* ^{12. 13.} *such as appertaineth to man: And God was faithfull, who would not suffer her to bee tempted aboue that she was able: and euen gaue the issue with the temptation, that she might be able to beare it.*

When the beholders thought the Whale ^{*Jonah. 1.*} had swallowed vp *Jonah* to kill him, hee swallowed him vp to saue him. The Lord hid his face from her, & she was troubled. But ye are witnessers, who were present at her death, that his wrath indured but the twinckling of an eye, and though *heauines* ^{*Psal. 30. 5.*} *continued for a night, yet ioy came in the morning*, when you saw her fined like gold, renewed like an Eagle; soaring high into the bosome of Christ, with this powerfull speech, and godly ouation, at her ende: *Hear O Lord, & haue mercie vpon me: Lord* ^{*Psal. 30. 10.*} *be thou my helper. Thou hast turned my mour-* ^{*11. 12.*} *ning into ioy: thou hast loosed my sacke, and girded me with gladnesse: therefore shall my tongue praise thee, and not cease. O Lord my*

God, I will giue shankes vnto thee for euermore.

Well she is gone, and now behold her seate is emptie, and her graue is full: and me thipkes for the present, wee feele her want on earth, whom God hath found in Heauen. Our prayers lesse powerfull: our peaching lesse precious: and our Psalmes lesse melodious, on her behalfe. For you all know, that there she sate, and there shee sung, there shee read, and there shee prayed, there shee heard the word, there shee receiued the Sacraments, there lately shee liued, and there now she is dead: therefore may I say with the Prophet, *All flesh is grasse, and all the grace thereof as the flower of the field:* But comfort your selues in hope of a ioyfull resurrection; as also in respect of her holy life, blessed end, and most happie state in glorie, and sith she is gone, let it bee remembred as a sacrament of her rest, that she went vpon a day of rest, one of the chiefest of Sabbaoths, and high feast of *Pentecost*: euen then that shee should ascend, when the holy Ghost did descend, by *Ephes. 4. 30. Which spirit, she was sealed up to the day of redemption.*

Worshipfully was shee descended; but
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most honorably (may I now say) is shee ascended: yet behold, the husband mourneth for that hee hath lost a wife: the mother mourneth for that she hath lost a daughter: the brother mourneth for that hee hath lost a sister: which is (me thinkes) not much unlike the mourning of *Hadadrimmon* in the valley of *Megiddo*. And yet this is not all; for wee Preachers may mourne most, for that we haue lost an auditor; who heard with reuerence, felt with passion, and followed with perseuerance. But beloued, what we haue lost, heauen hath found, and the holy Angels reioyce at the gaine: in the meane time the Lord of Heauen, supplie the want vpon earth, and increase the number of faithfull professors;

In Sionis gaudium & Anglo-

Papistarum luctum.

Amen, Amen.

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A
BRIEF DISCOVRSE OF
THE CHRISTIAN LIFE

and death, of Mistris *Katherin Brettergh*,
late wife of Master *William Brettergh*, of
Bretterghoults, in the Countie of
Lancaster Gentleman; who
departed this world the
last of May. 1601.

With the manner of a bitter conflict she
had with Satan, and blessed conquest by
Christ, before her death, to the great
glorie of God, and comfort of
all beholders.

Micha. 7. 8.

*Reioyce not against me, O mine enemies: though
I fall, I shall rise againe: And when I sit in darke-
nes, the Lord shall be a light vnto me.*

Psalme. 37. 37.

*Marke the upright man, and behold the iust:
for the end of that man is peace.*



LONDON
Imprinted by *Felix Kyngston.*
1606.



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TO THE CHRISTIAN

Reader, grace and peace in
Iesus Christ.



Hen Achimaaz the sonne of Zadoe requested that he might be the messenger to bring Dauid word of Absoloms death, Ioab would not suffer him: Thou shalt not (saith he) be the messenger to day, but thou shalt cary newes another time, but to day thou shalt cary none; for the Kings sonne is dead. He knew Dauids affection was such, that the newes of his childs death would be most heauie to him, and the messenger himselfe not welcome for his message sake.

2 Sam. 18.
19. 20.

This is al our infirmitie, no tilings more grievous to vs then when wee heare of the death of those whom wee loue. The Parent bewailes his Child, the Husband his Wife, the Friend laments the death of his Friend, and wee thinke it the losse of another friend to depart with this our griefe. Iacob mourned for Ioseph his son, that hee would not bee comforted of a long season,

Gen. 37. 35.

To the Christian Reader.

season, but thought he would weepe for him as long as hee liued. When the Amalekites had burned Ziklag, and led away captiue the mens wines and their children, Dauid and his company wept, till they could weepe no more.

Iohn. 11. 19. When Lazarus dyed, his sisters Martha and Mary were much discomforted for him. Gre-

*Monod. in
Basil.*

gory Nazianzen reports, that when Basil the great died, euen the wisest men in the citie strou to exceede one another in weeping and complaining for his death: And as for my selfe (saith he) now I am bereaued of the fellowship of such a man, what shall I do but either dye, or liue in miserie? Which way shall I turne me? What shall I doe? What counsell shall I take, now I haue lost him that was my comfort? So beaue a thing we see it is to be serued for a time from those that are deere vnto vs. One only thing there is, which is able in this case much to temper our affections; When we see our friend to die in the Lord; that is, in comfort of conscience, & assurance of saluation through Christ. And thus his comfort bee expresseth outwardly vnto vs, by performing those duties which are required of a man when he dyes, and so he makes a ioyfull and a holy end. When our friend departeth this life in this maner, we haue iust cause to take his death the more comfortably.

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To the Christian Reader.

ably, And thus it pleased God many times to stirre up some (especiallie such as in their life time haue a care to pursue Religion, and to keepe themselves vndefiled of the world) at their death to expresse wonderfull comfort of spirit, and to shew forth such fruit of Religion, that we wonder at it, and acknowledge the extraordinary worke of Gods spirit in them. They wraistle against temptations, they confesse their faith, feele the assurance of their saluation, condemne their sinnes, exhort the beholders, praise God, sing Psalmes, wish to die, that in their death they are better Christians then euer they were in their life.

This blessed departure God giues to many, for diuers good purposes. 1. That the world may know that peace is the end of the iust, and comfort in death is the portion of the righteous. 2. That his eternall truth in our holy profession may appeare to be able to comfort vs, not onelie in our life, but in our death also, when all other comforts forsake vs. 3. That our enemies may see our faith is not vaine. 4. That the weak by their example may be incouraged to a holy life, when they see it bring with it so happie a death, and that they may bee strengthened against the feare of death, seeing it is alwaies comfortable to those that leade a godly life.

5. And

To the Christian Reader.

5. and finally, that the friends of the departed, by their heavenly departure, may be admonished not to mourne so much for their death, as to reioyce for their life, and to thanke God, that euer it was their lot, in any degree, to be ioined or matched with so blessed seruants of God.

This Gentlewoman, Mistresse Katherine Brettergh was one of this number: her life, as long as God continued it, was deere to those among whom she was, as the life of a friend might be. Her husband, friends, kinsfolke, brethren, sisters, and all the godly that knew her, inioyed, a great blessing of God of her: and her death (no doubt) was grievous to her husband, as the death of a vertuous yoke-fellow. And if worldly affection would haue holpen it, it was the same in him that Dauid was to Absolom his sonne, when he mourned for his death: O my sonne Absolom, my sonne, my sonne Absolom; would to God I had dyed for thee, O Absolom my sonne, my sonne! But sure her death was such, her behanour in her sicknes so religious, her heart so possessed with comfort, her mouth so filled with the praises of God, her spirit so strengthened against the feare of death, her conquest so happy over her infirmities, that such as loved her most haue greatest cause to reioyce

2. Sam. 18.
33.

To the Christian Reader.

in her death, and by seeing the wonderfull worke of God in her, to learne to renounce their owne affections.

This is the thing I thought with profit might be presented to the view of others also that know her not: for when I had for my own private use and the use of my friends faithfully collected (out of the fresh memories of those that were present, and eye witnesses as wel as my selfe) and set downe the manner of her sicknes and death: I considered that the knowledge thereof could not but be welcome to all those that desire to die the death of the righteous. And so the same causes that moued me to collect it, gaue me also occasion to publish it. I remembred the saying of one, That it is great pietie to set foorth the vertues of the departed, if they haue excelled therein; yea it is a meanesto increase grace in our selues. I thought so great mercie of God shewed to one among vs, ought not to be forgotten, but should remaine to vs & our children an example, to teach vs how good God is to them that loue him, and to assure vs that hee will neuer forsake vs; but in like manner as hee did her, helpe and comfort vs, when wee shall by death be called vnto him. I considered the vngodly and uncharitable tongues of the Papists abiding in our countrey, who, since her death,

hane

*N. xiij.
Monod.
Basilij.*

To the Christian Reader.

*haue not ceased to giue it out that she died de-
 sparing, and by her comfortles end, shewed that
 she professed a comfortles Religion. Wherein they
 be tray their malice & roadnes, and shew them-
 selues of what generation they are, euen a people
 (as the Prophet Ieremie saith) which bend
 their tongues like bowes for lyes: and (as
 Iere. 9. 3. *Dauid saith*) make readie their arrowes to
 Psal. 11. 2. *shoote at them which are vpright in heart.*
*And lastly, when I remembred the ceusure gi-
 uen by our Sauieur Christ of the Woman, that
 Mat. 26. 7. *powred costly ointment on his head, a little be-
 8. 9. 10. 11. fore his Passion, though some of his Disciples
 12. 13. vnjustly blamed her for the same, saying, What
 needed this wast? yet he himselfe did not onely
 excuse her for that fact, saying, shee did it to
 bury him: but also commanded that where-
 soeuer the Gospell should bee preached
 throughout the world, there also that
 which shee had done should bee spoken of,
 for a memoriall of her. Euen so, seeing this
 vertuous Gentlewoman hath bin vnjustly ac-
 cused, by some popish persons, I thought it fit,
 that she should not onely be iustly excused, and
 cleered from their false and slanderous re-
 ports: but also that a true historie of her holie
 life, and christian death, should bee annexed to
 those learned Sermons which were preached at
 her***

To the Christian Reader.

her Funerall, by two godly Preachers, and are now published in print, that Wheresoever they going before as the Gospell preached; there also this briefe historie may follow after, to be seene and read for a memoriall of her.

These reasons moved me both to collect and publish this treatise, the doing whereof I trust, as it will bee acceptable to many: so can it bee hurtfull to none, unlesse possible it be to the kingdome of darknes. If there bee any unsatisfied, and yet desire any other reasons, I tell them further, it is to burie her, and the last balme that ever I can poure upon her head: it is my farewell, and the last duty which I can performe unto her; and therefore I hope both excusable in me, and also profitable to others, because many things here spoken of her deserve imitation. And this I dare assure the reader, that howsoever I may sometimes misse the forme of words which possibly the Gentlewoman used in her speech; yet haue I faithfullly set downe the substance of the matter, and for the most part also faithfullly related the words themselves, and reported nothing but that which is most true: and testified by persons of good and honest report, as they are named in the margent: out of whose fresh memories the substance of that which I publish was presentlie set

To the Christian Reader.

set downe. This I humbly desire thee, good
Christian Reader, to accept. I had no other
odours wherewith to imbalme her, I am but
the pen-man, the thing it selfe was her owne,
wrought in her by Gods spirit, and therefore
not costly to me, though more comfortable to
me, and all that heare it, then I can now ex-
presse. and I doubt not, but it shall yeeld thee
also the same comfort, and give thee
occasion both to praise God, and
imitate her wel-doing, which
the Lord graunt.

Amen.



A Post-script to
Papists.

REace and truth to as many of you
as pertaine to God.) I am moued
in conscience to deale with you,
by this manner of writing, because of the
false and slanderous reports which (I heare)
some of your faction haue blazed and di-
uulged abroad, concerning the death of
Mistresse *Katherin Brattergh*, a Christian
Gentlewoman, whose life indeed was holy,
and death most comfortable.

It is no noueltie, or new thing, to heare
a lye from a *Papist*, but rather a principle
of your religion: Therefore if you pleade
antiquitie, as a marke infallible to know
your Church by, for that point tak't you:
you haue it from the Diuell your father by
tradition diabolicall, holding the same still *Iob. 8. 44.*
in these succeding ages so succinctly, that
(for ought I know) you will not leaue it, till
you be shut soorth of the heauenly *Ierusa-*
lem, and cast into *Tophet*, which is prepared *Reuel. 17. 15*
of old for liers and inchanters.

Yet it pities me to thinke of some of your
poore fillie seduced soules, how simple they
be in Gods causes (and yet malicious) for

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A Post-script

the most of my popish neighbors (what others be I know not) flye but a verie low pitch, being people altogether void of learning, wit, and ciuilitie. The furthest drift of their religion, is to say, *the Pope is a good man: to say, it is safest to doe in religion as most do: to thump bard their breasts when they pray: to crosse them when they meete a Protestant: and to spit out when they name the Diuell: to gallop ouer a Pater noster, or Ladies Psalter upon their beades: and to say, it was a good world when Masse was up, for then all things were cheape: finallie, some of them will say, I beleeue as my father beleeued (God haue mercie on his sweete soule) and I hope to goe to him when I die.* This is the very length, breadth, and depth of most part of Popery where I dwell: euery one can reach this marke, and few can go beyond it.

Another opinion of these sortish people, is to say: *If a man dyè like a lambe, and passe out of the world like a bird in a shell, hee is certainly saved,* although neither holines were in his life, nor God in his mouth; grace in heart, nor yet repentance, faith, or feeling at his death. Such blockish ends, a reuerend man doth count fearefull, saying, *such men (excepting their fatherbeds and pillowes) dye liker*

Mister
Greenham

to Papists.

liker beasts, then Christians. Again, if the violence of any disease stirre vp impatience in a man at his death, straight say our country-Papists, *there is a iudgement of God, serving either to discover an hypocrite, or plague a wicked man* (especially, if they professe the truth of *Iesus Christ*, as this Gentlewoman did) then they cry, and shout; *see the effect of this religion, see the end of these men*: where as indeede the truth is farre otherwise, as a learned writer doth notably determine.

in his Sermon of humilitie.

Master Perkins in his treatise of dying well.

It seemeth you Papists, or who els so euer doe iudge thus, are little acquainted with Scriptures; nor yet were euer of *Salomons* minde, who speaking of outward things happening to man, doth say, *The same condition is to the iust, and to the wicked, both one to the pure and polluted. David saw the wicked without bands in their death, neither were they troubled like other men, and yet were they reprobates, and the children of Satan.* But if you Papists had *Dauids* spirit (which the Diuell would not that you had, for *Dauids* kingdome) you would iudge more charitably of Christians deaths (especially such whose liues were holie) notwithstanding any outward accident that might happen: at the least you ought rather to

Eccle. 9. 2.

Psal. 73. 4. 9

A Post script

1. Sam. 31.
4.5.

2. Sam. 1. 17.
18. 19. 20.

psal. 2. 4.

mourne, and conceale it, then to laugh and deride the same: for when *Saul* was dead in mount *Gilboa*, who was a notorious wicked man, and his death fearefull indeede, (for he killed himselfe) what did *Dauid*? reioyce, or lament? Though *Saul* in his life time was alwaies his deadly enemy, yet mourned hee and wept for *Saul* and *Ionathan*, saying, *Tell it not in Gath, nor publish it in the streetes of Askelon, least the daughters of the Philistims reioyce, and the uncircumcised triumph.* This did *Dauid*, which was a man after Gods owne heart, though you (as it should seeme) rather delight to solace your selues with the falles and infirmities of Gods children, then once to be touched as feeling members of one bodie, with an inward sighing, and sorrow for the same.

But now touching the death of this Gentlewoman, whereat some of your Romish faction haue bragged, as though an oracle had come from heauen to proue you Catholikes, and vs Heretickes: Blessed be God, and our Lord *Iesus Christ*, the Diuell and you are all deceiued, and God, euen our mightie *Iehouah*, hath you in derision, and shall laugh you to skorne, who hath not onely frustrate your fond expectations, but
made

to Papists.

made your follie manifest to all men. This Gentlewomans life being more holie, and her death more comfortable, then possible any of yours can be, so long as you continue *Papists*. The truth whereof, I haue compendiously set forth in this present treatise following, as will be testified by persons of honest note and condition, then any of your generation. And thus for this time I end, praying God to forgive you your sinnes, because you know not what you do, and to open your eyes, that you may see your errors, and come out of Babylon. *A-*
men.



That by some taste of the truth
of that which befell the vndoubted child
of God Mistris *Katherin Brettergh*, in the
time of her sicknes neere before, and at
the instant of her death, the mouth of the
sclanderer (which was soone opened)
might bee some deale stopped; the ex-
pectation of the godlie in part satisfied,
and preiudice in all happilie suspended;
one both an eye and care-witnesse there-
of, caused these few lines, as an *Epitaph*,
to be fixed nigh her Hearse.

Id est.

*Jun. 3. 1601.
Sepul. trices.
primo May
cum dormi-
visset.*

*Katherina, quia Christi sanguine mun-
data, igneque tentationum exploratio-
ne purgata; Mundis, eodemque modo
purgandis omnibus, tum quæ passa est,
tum etiam eorundem exitum testatissim.
cupit.*

TRue it is I stroue: But 'twas against mine enimie.
Strongly I struggled; it was my strongest aduersary.
Strongly, not in my selfe, but in my euer-helper strong:
Strongly; alas weak woman weakly strong:
Strongly, though faintly; which was fleshes infirmities:
Strongly, and doubtfully, through my foes lying subtilty:
strangely

Strangely (I grant) till strength is selfe in weakenes was seene stre
 And Saviour mine did in the battailer throng,
 Plainely display his banner-booke in open field:
 Which seene, mine aduersaries all, gan shrinke, fall, yeeld:
 So Christ the victor searching the spoils, taking his pray,
 Ate sound for him, tooke to him: So I pass from you away.
 Witnes hereof my often'plied faith's confessions:
 Witnes my prayers, plaines, tearefull eyes, hart yearning meditations:
 Witnes my sweate, strong trembling, thirst, my burning heate,
 Peace, ioy, passage; & all hartes that present then with mine did beate.
 But be all silens: One for me the truth will tell:
 My witnes, now in heauen, with whom I crowned dwell.
 And learne by me, with God and's word your childhood to acquaine,
 Then aged, finally (though hap's at times) you shall not faint.

Si non testantis fide,
 Momentis charitate } Moueamini.

Antiphonicus eidem.

It's not unlike (Christ's deare) such conflict you endur'de:
 The members must be like the head, we are assur'de.
 'T was not amisse, you did so fierce hot fire triall bide:
 To haue pure gold, some seauen times is tride.
 It were unmeet the seruants better then their Lord should finde:
 The Captaine passe the pikes, the souldiers stay behinde:
 'T is meete for whom Christ dranke off all that bitter cup,
 They of the same wish him a liule dram should sup.
 And though your life, your birth, your vertuous education,
 Your holy course in Reading, Prayer, Meditation,
 Meekenes, patience, piety, and religious chastitie,

Bosh in your married state, and free virginittie,
 Did vvorithilie import you vvere the same
 You did professe, and as did sound your * name:
 Yes that your death prom'd cleerer /euen fold,
 You s'be Christ's member, seruans, souldier, and gold.

* Katherin.

Noutheticon.

Learne all by this and others more inſt Abrahams breede,
 Borne in the Church, nurſt of her breſts, begottē of immortal ſeed.
 Learne you that ſtand, haue peace, feeles ioy, ſee light,
 Partake Gods ſpirits, taſting his grace and heavenly giſt,
 The time may come that you may fall, warriſe, & peace ſeeme ſtrāge,
 You in vviſh anguiſh, lights for deaths ſhadow may exchange:
 Satan may buffer, Gods ſpirits driue you to the vildernes,
 The booke mouth ſweetning, be to your l'ellies biſternes.

Learne ye that in theſe heauie changings be;
 God changesh neuer, neuer doe his graces die,
 Graces fountaine runnesh euer, is floweth abundantly:
 We doe not alwaies thiſt, ſeeld called come: of drinke we ſparingly.

Learne you that in theſe bleſſed feelings haue no parr,
 Nor of the bitter changings feeles the ſmart:
 Your wretched ſtate, who liuing are as dead wihouten ſenſe,
 Who dead ſhall euer liue ſormented, going hence.

Learne all, iudge not before the time: happie and bleſ'd is he,
 Who of the ſillie humbled poore doth iudge admiſedly.

Edw. Alpinwall.

Katherina. $\left\{ \begin{array}{l} \text{Pura: Chriſto quā purgata.} \\ \text{Vita, Chriſto preparata.} \\ \text{Morte, Chriſto dedicata.} \\ \text{Caelis, Chriſto coniugata.} \end{array} \right.$

W. F.



*The holie life and Christian death,
of Mistris Katherin Brettergh.*



His Gentlewoman was borne
in *Cheshyre*, the daughter of
John Bruen of *Bruenstapleford*
Esquire, well descended, and
of an auncient house. Her edu-
cation before her marriage was such, as be-
came the profession of the Gospell, in god-
lines and purity of life and Religion, & well
becseemed the *house where she was brought up.* *Stapleford.*
The Scriptures she knew from a childe, and
by reading thereof, gained such knowledge,
that shee was able readilie to applie them
when occasion was offered, as wee may see
at the time of her death, and that so fitlie,
and effectuallie, that shee seemed to haue
made them her daily meditation. For the
things of this world she was moderate, and
sober, and by her Christian life and death,
she might teach many Gentlewomen, how
vaine

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vaine the pleasures and fashions of this world are, and how farre vnable to bring that peace to a distressed heart, that the embracing of true Religion can.

She vsed not to gad abroad with wandring *Dinah*, to dancing greenes, markets, or publike assemblies; but rather with *Hannah* did chuse to tread vpon the dust of the

Gen. 34. 1.

1 Sam. 1. 9.

12.

Psa. 84. 10.

2 King. 22.

19.

sanctuarie, and walke in the waies of *Sion*; yea, with *Dauid* rather to be a doore keeper in the house of God, then to haue societie with the wicked, or to dwell in the tents and Tabernacles of the vngodlie. The Sabbath day was alwaies deere and welcome to her, what time she would not be without the word preached, though many times she went farre for it. *Her delight was still to consecrate it glorious to the Lord.* And as it is said of *Iosiah*, his heart melted when he heard the law; so may it be said of her, her heart was so tender, and full of compassion, that oftentimes she was scene to heare Sermons, reade, pray, and meditate with teares.

She made conscience of all sinne; yea, of the least sinne, such as worldlings count no sinne: she neuer vsed to sweare oth great nor small; nor yet to abuse her tongue with vaine or vnseemely speeches; no not so much

of Mistris Katherin Brettergh. 3

much as a iest-lye, or immodest word; neither durst she name the name of God, or take his titles in her mouth, without great reuerence. In priuate speech where shee might speake with profit, shee did it so well, that her speeches might haue been deliuered by a stronger vessell then her selfe: her words being so well seasoned, and proceeding from such a sanctified heart, did alwaies *minister grace to the hearers.*

To reade, to pray, to sing, to meditate, was her daily exercise; and her chiefest delight was in the holie societie of the Saints vpon earth (which I say not for any cause, but only to shew the fountaine frō whence her godly end flowed, and that the world may see some there be, which chuse rather to be ioyned with the people of God, then to *enioy the pleasures of sinne for a season*; and these I doubt not haue chosen the better part.) Finally, the precepts of the Lord were precious vnto her, for from her childhood shee feared God and walked before him: both knowledge and sanctification did ioyn in her, the fruits & effects whereof did appeare in her life, and was scene at her death, to the glorie of God, and comfort of all beholders.

She

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Shee was not like the simple Popish wo-
 2. *Tim.* 3. 6. men of our daies, which *are ever learning,*
 7. *and neuer able to come to the knowledge of the*
truth; but rather like the noble men and
Acts. 17. 11. women of *Berea*, which receiued the word
 12. of God with readines, and were able to dis-
 cerne of *Paul* and *Silas* preaching. But
 why doe I speake of Popish women, whose
 vnderstandings are darker then the darke-
 nes of *Egypt*? let vs come and examine
 many other which seeme to detest Poperie,
 and aske them a reason of their faith; they
 can tell you a tale of their ruffes, and their
 pride, and their vanitie; but for Religion,
 it is the least thing they regard, or seeke to
 know: which I speake not so much to so-
 lace my selfe in the sinnes and simplicitie
 of others, as earnestly desiring all Gentle-
 women, that either knew this holie saint of
 God, or hereafter shall heare of her, instead
 of your glasses at home, wherein you pricke
 and prune, and pin your selues, to looke in-
 to this glasse before your eyes, that so her
 life, and death, may be an example for you
 to follow.

When she was about twentie yeeres old,
 (by the consent of her selfe, and her friends)
 shee was married to a young *Lancashire*
Gentleman,

of Mistris Katherin Brettergh. 5

Gentleman, Master William Brettergh of Bretterghoul neere Liuerpoole: one that likewise embraced Religion sincerely, and for the same indured many grieuances at the hands of Papists.

Two yeeres and more she liued after she was married, and had issue only one daughter: during which time, this couple liued together in such mutuall ioy and comfort, as well becomed the children of God, which make profession of his trueth. And although this Gentlewoman came from the habitations of *Abraham* to dwell in *Sodome*, amidst the tents of *Kedar*, that is to say, among inhumane bands of brutish Papists, induring many temporall grieuances from them; yet her knowledge, patience, mild inclination, and constancie for the trueth was such, as that her husband was farther builded vp in Religion by her meanes, and his face daily more and more hardened against the diuell, and all his plauguie agents; the *Popish Recusants*, *Church Papists*, *prophane Atheists*, and *carnall Protestants*, which swarmed together like Hornets in those parts.

It is not vnknowne to *Lancashire*, what horses and cattell of her husbands were killed

Anna Brettergh.

Psalm. 120. 5.

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* John
VVribrin-
ton Esquire.
Richard
Orme.
Raph. Hea-
ton &c. and
many moe.

killed vpon his grounds in the night, most barbarously a two severall times by Seminarie Priests (no question) and Recusants that lurked thereabouts. And what a losse and hinderance it was vnto him, being all the stocke hee had on his grounds to any purpose. This fell out not long after shee was married to him; yet this was so farre from dismayng her, or working such passions in her, as are common to her sex, that she rather ** reioyced, then sorrowed*; turning it into matter of praising God, and submitting her selfe to his good providence. Oft she would haue said, It is good that such things be; but woe bee to them that doe them. It is good in God, thereby to chasten his children, and preuent some sinne, which he saw vs like to fall into. It is good in respect of Gods Church, that the weake may be confirmed in the trueth, and that Papistrie may be disgraced, when the world shall see such wickednesse flow from it. It is good in God, that so the wicked may bee without excuse at the day of iudgement, when their conscience shall tell them, that howsoever God suffers them to doe such villanie for some iust cause knowne to himselfe; yet they commit it onely of malice

lice and reuenge. Oftentimes also in these vexations, shee would haue said; the mercies of God are infinite, who doth not only by his word; but also by his iustice, make vs fit for his kingdome. Little doe our enemies know, what good by these things they doe vnto vs, and what wracke they bring to their owne kingdome, while they set foorth the wickednesse thereof. Many times snee would pray that God would forgieue them, which had done them this hurt, and send them repentance: and shee would call vpon her husband, that he would doe the like, and *blesse them that cursed him*. And for *Mat. 5.44.* feare least her husband should faile in that point through infirmicie and weakenes, as it is said of *Iob*, *who offered sacrifice for his* *Iob. 1. 5.* *sonnes, least peraduenture they should sinne, and blaspheme God in their hearts:* so snee neuer failed, but daily prayed vnto the Lord to sanctifie her husbands thoughts, and direct his heart aright, only to seeke Gods glorie, without either desire of reuenge, or satisfiing his owne affections. So humble was her spirit, so carefull to auoide and preuent sinne, both in her selfe and others; and so mild of nature, that as *Iacob* with his mild- *Gen. 33. 3. 4* *nes* softned the malicious heart of *Esaue* his

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his brother: and *David* by his kindnes in
 1. Sam. 24. the caue, chaunged the furie of *Saul*, into
 17. 18. weeping and confessing that *David* was
 more righteous thē he: so she by her meek-
 nesle, humillity, and vnspotted carriage in
 the world, forced some of the aduersaries to
 Religion, to speake well of her.

For her life, shee was well reported of all
 that knew her. Pitifull and bountifull was
 shee to the poore, and slacked no opportu-
 nitie to doe good wherein shee could; but
 constantlie held her course, and kept her
 times of praying, reading, and meditating,
 (wherein shee had plentifull gifts) and con-
 tinuallie vsed the same at such times as were
 fitting for her state, sex, and calling. At the
 exercises of Religion, as prayer and instru-
 ction in her familie, she would not be wan-
 ting: besides priuate prayer, and medita-
 tion which she omitted not but vsed daily,
 both in her chamber, as also abroad secret-
 ly and solitarily in the orchard, garden, or
 Gen. 24. 63. fields, as *Isaacs* manner was. In reading the
 Scriptures she vsed euermore to raske her
 selfe, eight chapters a day at the least, and
 for the time which shee saw euill or idly
 spent, without doing some good, shee vsed
 to call *the time of temptation*. Many times al-
 so

so she would reade some godly writer, or
 expositer of Scripture, or in the booke of
 Martyrs; and was seene to weepe most bit-
 terly, when either shee had read of that
 which touched her affections neere, or of
 the cruell martyrdome, which the deere
 children of God were put vnto, by the cruell
 and wicked tyrants of former daies.

For Poperie, she saw it so grosse and foo- *Exod. 23.13*
 lish, that shee would not once name it, ex- *Psal. 16.4.*
 cept it were to argue against it, but neuer *Ephes 5.3.*
 for it: so zealous was shee of Gods glorie, *Iudges. 6.31*
 and loued the truth so intirely, that shee *32.*
 would not once open her mouth to pleade *Ecclis 4.25*
 for *Baal.* *28.*

Sinne above all things was hatefull vn-
 to her, for thereat shee would haue grieved,
 as well when shee had seene it in others, as
 in her selfe. One or two examples I can-
 not omit, wherein shee bewrayed a worthie
 spirit, sanctified by the spirit of God, and
 prepared for all the assaults of Satan. On a
 time, as her husband and shee were riding
 toward the Church, hee was angry with his
 man: *Alas husband* (quoth she) *I feare your*
heart is not right toward God, that can be thus
angry for a trifle. And weeping she said fur-
 ther, *you must pray against this your affection,*
and alwaies bee sure your anger bee of God, for

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else how dare you appeare this day before his minister? And offer up your prayers in the publike congregation of the Saints of God? Another time, a tenant of her husbands, being behinde with his rent, she desired him to beare yet with him a quarter of a yeare, which he did: and when the man brought his money, with teares she said to her husband: I feare you doe not well to take it of him, though it bee your right, for I doubt he is not well able to pay it, and then you oppresse the poore. So great a compassion had shee of other mens wants, that all things being duly considered, and rightly weighed, mee thinks I may say of her, as Paul said of Timothee, I know none like minded.

Phil. 2. 20.

Thus after she was married, she continued in the things she had learned, and held her profession with such sinceritie, that the common enemies to our religion (the very Papists) had nothing to say against her, but confessed her life was vnreproouable. And as for the godly that knew her, they alwaies acknowledged that modestie, and vertuous carriage in her, ioyned with knowledge and practise of all the duties of religion, that they had iust cause to report of her, as of a sound and faithfull professor of the Gospell.

Two

of Mistris Katherin Brettergh. 11

Two yeeres, and something more she liued with her husband, till about Whitson-tide, it pleased God to send her that sicknes whereof on Whitsunday 1601. she died.

Anno Dom.
1601.

Her sicknes tooke her in the manner of a hot burning Ague, which made her according to the nature of such diseases, now and then to talke somewhat idly, and through the tempters subtiltie, which abused the infirmitie of her bodie to that end, as he oftentimes vseth to do in many, from idle words, to descend into a heavy conflict, with the infirmitie of her owne spirit; from the which, yet the Lord presently and wonderfullý deliuered her, giuing so ioyfull an issue to the temptation, that shee might well vse the words of the Prophet, as afterwards shee did, *For a moment O Lord thou diddest hide thy face from me, for a little season, but with euerlasting mercie thou hast* Lai. 4.8.
compassion on me. On Saturday seuenight May 23. before Whitsunday, what time she sickened, she began to feele some little infirmitie and weaknes of faich, more then shee had wont to shew, but shee soone overcame it. On May 15.
Munday night it increased vpon her, and the assault of the enemy began to be sharp, and so continued till the next day at after-noone; what time God deliuered her, and

sent her peace, and comfort of conscience, and so increased the same in her continually till shee died. The manner of her affliction was this.

M. VVil-
liam Bret-
tergh.

M. VVil-
liam Fox.

M. Edward
Aspinwall.

M. John
Brettergh.

Mistris
Maud Bret-
tergh.

Mistris
Scholastica
Fox.

VVilliam
VVood-
ward.

Elizabeth
Challoner.

First, the severitie of Gods iustice, and the greatnes of her sinnes began to come into her minde, which much afflicted her, and shee would often speake of it. Then shee accused her selfe of pride, that shee had delighted too much in her selfe, and her beautie. Afterwards shee thought shee had no faith, but was full of hypocrisie, and had not imbraced religion so earnestly, nor glorified God so worthily (especially with her tongue, which oft shee repeated) nor loved him so sincerely, as shee ought to have done. Sometime shee would call her Bible from her, and say: *It was indeede the booke of life, but shee had read the same unprofitable, and therefore feared it was become to her the booke of death.* Sometime shee would say her sinnes had made her a pray to Satan; a spectacle to the world; a disgrace to religion; and a shame to her husband, kintred, and all true Christians: and here shee would weep bitterly. Sometime the originall corruption wherein shee was borne, troubled her, and the sinnes of her parents, and the common-parents of all, *the eaters of the forbidden*

bidden fruite: as if that had made her vnworthie of God, and were then laid to her charge. Many times shee accused her selfe of impatience, bewayling the want of feeling Gods spirit, and making doubt of her election, and such like infirmities. Shee wished, that shee had neuer beene borne, or that shee had beene made any other creature, rather then a woman. Shee cried out oftentimes, *Woe, woe, woe, &c. a weake, a weakfull, a wretched, a forsaken woman*, and such like pitifull complaints against her selfe, with teares continually trickling from her eyes. Shee complained of gricuous thirst, such as all the water in the sea could not quench (and yet when drinke was giuen her, sometimes refused it, sometimes tooke a very little of it): sweate burst out vpon her exceedingly, and sometime her bodie burned extreame. *So it seemed the sorrowes of death hemmed her in, and the griefes of hell laid hold vpon her.* Sometimes shee was very dull in prayer, and once when shee should haue said, *Leade vs not into temptation*, shee made a stop, saying, *I may not pray; I may not pray* (being interrupted, as she said, by Satan) &c so shewed much discōfort: howbeit she was not left till shee could both pray, and make confession of her faith with speciall appli-

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cation to her selfe. Besides these fiery darts of Satan, she was once or twice troubled with vaine speeches, as of her child, the killing of her husbands cattell, that she thought shee saw a fire by her, &c. But euery one saw that these things proceeded of weakenes, emptines of her head, and want of sleepe, which her disease would not afford her.

These fits though they were for the time gricuous to her selfe, and discomfortable to her friends: yet were they neither long nor continuall, but in the very midst of them, would she oftentimes giue testimony of her faith, striving and fighting against her temptations. Many times when the standers by iudged her afflictions at the sharpest, would shee call vpon God, lifting vp her eyes and hands to heaven, and desire him to giue her strength against her temptations. Many times with a cheerefull countenance shee would desire those that were by not to faint, or giue her ouer, but constantly to pray, and helpe her against the tempter. Once in the midst of her temptation, being demaunded by *Master William Foxe: whether she did beleue the promises of God, or no? and whether she could pray?* she answered: *O that I could, I would willingly, but he will not let me. Lord I beleeue, helpe my vnbelieve:*

W. Foxe.

Mark. 9. 24.

unbeliefe : which shee pronounced with a still low voyce . And when heereplied, that if shee had a desire to pray and beleue, shee did pray and beleue, and that so effectual- lie, that heil gates should not overcome her, according to that of the Apostle; *God 2. Cor. 8. 12. accepteth it according to that a man hath, not according to that a man hath not* : shee was much comforted thereby.

Once after a great conflict with Satan, she said: *Satan reason not with me, I am but a vv. Bret- weake woman, if thou haue any thing to say, say it to my Christ; he is my advocate, my strength, and my redeemer, and hee shall pleade for mee.* Sometimes when she was afflicted with the accusation of her sinnes, and want of fee- ling Gods mercie, shee would with many a pitifull sob and much weeping, *pray to the Iohn Bret- Lord Iesus Christ to helpe and comfort her, a tergh. poore, wofull, distressed woman,* and request o- thers to pray for her . And when shee was moued to make confession of her faith, shee *ed. Aspin- would doe it oftentimes, saying the Apo- wall. stles Creede,* and concluding the same with words of application to her selfe . I beleue the remission of (*my*) sinnes, the resurrection of (*my*) bodie, and eternall life (*to mee*) *A- men.* And hauing done, shee would pray God to confirme her in that faith, euer con- cluding

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William
Wood-
ward.

cluding with the *Lords prayer*, as deuoutly and reuerently as any that were present. A Christian friend, who by his daily attendance on her, discharged the dutie of a faithfull Christian, standing by told her, that no temptation had befallen her, but that which appertained to the child of God, and that God is faithfull and true, and had promised to gine an issue with the temptation: whereat she expressed great comfort.

Maister Edward Aspinwall, a faithfull professor of the truth, and a true Israelite, was much with her in the time of her sicknes, and ministred much heauenly instruction vnto her, and comforted her at all times with apt places of Scripture, meeting with her temptations: and so put the sword of the spirit into her hand. He propounded to her the most plentiful comforts of God vnto his Church, in the 40. 41. 42. and 43.

Isai. 40. 1. 2.

28. 19. 30.

31.

Isai. 41. 8. 9.

Isai. 42. 1. 2.

Isai. 43. 1. 2.

Isai. 44. 1. 2.

Isai. 45. 1. 2.

Isai. 46. 1. 2.

Isai. 47. 1. 2.

Isai. 48. 1. 2.

Isai. 49. 1. 2.

Isai. 50. 1. 2.

Isai. 51. 1. 2.

Isai. 52. 1. 2.

Isai. 53. 1. 2.

Chapters of *Isaiah*, vttered in such speeches and phrases, as might most fidly answere her discomforts. Also he directed her to consider the Passion and Prayer of our Saviour Christ, for all his, *John 17. Maith. 26. Luke 22. 23.* But specially did he often inculcate that sweet invitation of our Saviour: *Come vnto me all you that trauell and be heavy laden, I will ease you.* But the difficultie shee had

sometimes

sometimes to apply these generals vnto her owne soul in particular, made the case more full of anguish to her selfe, and fearefull and lamentable to the standers by: Albeit shee acknowledged Gods *Majesty, mercy, faithfulness, and truth*; yet still complained she of her owne weakenes, and vnworthines, and could hardly appropriate each thing to her selfe.

To helpe her somewhat herein (for properly otherwise, it is the peculiar worke of the *holy spirit of God*, to perswade the heart and soule of her particular interest in these generall promises) shee was told that the *Almighty* who was *merciful*, as she had produced, and *faithfull* as shee confessed; intended all these mercies to as many as hee did call and make promise to. And that hee called her shee must needs confesse, both because that then shee not onely her selfe read, but heard others reade those blessed words of God vnto her: and also for that in former times, shee had been touched with the loue of God, and that his truth: and had well profited in the detestation of sinne, and imitation of her Sauour in a holy life. And for the prooffe thereof, shee was wished to remember in former times her *Baptisme*, her frequenting of *Sermons*, and often recei-
uing

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uing the most comfortable repast of the ho-
 lic *Communion*, her daily, and almost con-
 tinuall exercise of *reading, meditating, and*
praying, &c. Also he assured her, that neither
 the present agony she was in, nor the spec-
 ches then in that distresse, tending to the
 signification of despaire, extorted from her,
 were any iust causes, why either she, or any
 that heard her, should iudge fearefully of
 her, because all might see the fault was not
 in her *will*, as appeare by her prayers, con-
 fessions, plaints, sighs, teares, and groines to
 God for mercie, and full assurance in the
 bloud of *Christ*; but in her *iudgement*, not
 able at that time to discern the wayes of
 the Almighty: And therein (he told her) she
 was made conformable, not only to many
 the holy Saints of God, *Iob, Jeremy, David,*
 and others more, but also to her head, our
 Lord and Sauour *Christ Iesus*, of whom we

Iob. 3. 1. &c. reade, *that some haue cursed the day of their*
Iere. 20. 14. *birth, and called for their end, and darknes to*
Iob. 6. 4. 8. 9. *cover them: They haue been as men without*
Iob. 11. 9. *hope, and swallowed up in despaire: They haue*
Lament. 3. *cried how the wrath of God hath torne them,*
&c. *and the terrors of the almighty haue fought a-*
gainst them: They haue had no peace in their
Psal. 6. 3. *soules, nor comfort in their consciences, their*
prayers haue been sents from God, their sinnes
haue

haue been terrible vnto them, crying that their *Psal. 38. 4.*
 iniquities had gone ouer their heads, and were a *&c.*
 burden too heauy for them to beare: And they
 haue thought themselues spectacles of shame *Psal. 71. 7.*
 and reprech, and as monsters vnto men: They *Psal. 77. 1. 7.*
 were griened for the sinnes of their parents, and *Psal. 51. 5.*
 complained that they were desolate, forsaken, *Psal. 102. 3.*
 and most miserable and wretched in the world; *&c.*
 yet for all this were they still the deere chil- *Rom. 7. 24.*
 dren of God, as you are this day. Nay (saith
 hee) I pray you consider, what torments
 God inflicted vpon his deare Sonne on
 the Crosse: did he not cry out, *My God, my*
God, why hast thou forsaken me? He complain- *Matth. 27.*
 ed, that his soule was heauy vnto death; yet *46.*
 was he heard in that which he feared, & God *Matt. 26. 38*
 deliuered him. After this, hee read vnto her *Hebr. 5. 7.*
 the 22. Psalme, wherein *Dauid* complained
 partly of his owne, but principally of the
 most bitter anguish which our Sauour
 Christ endured, and suffered in bodie and
 soule, putting her in minde, that her case
 was not so bad as *Dauids*, nor much vnlike
 our Sauours, who endured all that, and
 more for her; and therefore she had no cause
 to feare, seeing *Christ* had obtained victory,
 and would vndoubtedly be with her, deli-
 uer her, and eternally glorifie her with him-
 selfe for euermore; and so continually hee
 propoun-

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May. 26.

propounded to her such comfortable places of scripture as might meete with her infirmities. This greatly refreshed her, and gaue her occasion many times to call vpon God, for encrease of grace, and deliuerance from her grieuous temptations: The which God of his accustommed goodnes vouchsafed, on *Tuesday*, about three a clocke in the afternoone, what time shee felt her selfe in very good measure deliuered from all her former feares and afflictions. But on *Saterday* next after, which was the day before her death, shee was wholly released, and filled with such inward comfort, that it greatlie affected vs that saw it.

This is the summe of that temptation which shee had, wherein what can any man see that might giue iust occasion to report our religion comfortles, or the Gentlewoman dyed despairing? This we are sure of, that *to bee without temptation is the greatest temptation*: as also, that nothing befell her, which hath not befallen the holiest of the children of God. And shee that considered her owne corruption (which how great it is in the best of Gods Saints, I neede not say) and bethought her selfe of the punishment due thereto, if God in iustice should reward her; no maruell if shee brake out
some-

Sometime into heauie complaints. I make no question it was the worke of God in her, to suffer Satan to accuse her, and afflict her for her sinnes, that so she might the better see them, and consider the haynousnes of them, and before her departure repent her of them, and betake her wholly to *Christ* for the sauing of her soule. And if it pleased God thus to make her possesse her sinnes before she dyed, let those which neuer yet knew the waight of their sinnes, be wise in time, and remember that hee shall neuer haue his sinne forgiven, which first or last doth not vndergo a holy despaire for it, and acknowledge nothing to remaine in himselfe, but matter of iudgement and condemnation: and comfort and eternall life to flow alone from *Iesus Christ*.

And as for those, which haue learned to scoffe at the terrors of Gods children, & to censure such, as are at sometimes cast down with feeling the anger of God against ũn, let them consider the blessed issue that God gaue to the troubles of this Gentlewoman, and let them acknowledge his worke in her. And if they will not doe this, but proceede to traduce the dead, then let them call to minde, those of the Popish crue, and persons of greater note among them, then
this

22 *The Christian life and death*

*Fox. Acts
and Mon.*

pag. 1904. 61

pag. 1908.

** Francis the
Monke, one
of the ten po
pish persons
converted in
France, anno*

Dom. 1601.

See Hasez

Miller. histo

ria Iesuiti-

ca, who sets

downe cer-

taine exam-

ples of the

Iesuites to

his purpose.

this Gentlewoman was, which haue dyed most fearefully indeede. *Cardinall Sadelot, Iacobus Latomus* the Diuinitie Reader at *Louaine, Hofmeister* the Frier, *Guarlacus, Bomelius, Crescentius* the Cardinall, *Stephen Gardiner* Bishop of *Winchester*, and diuers the bloody persecutors in *Queene Maries* time, and some of the Popes themselues, as namely, * *Pope Sixtus Quintus* of late yeeres: all which died most fearefully & miserably, and shewed manifest signes at their death, that their popish superstition was the condemnation of their soules. And if they will iudge of my religion by my death, let them acknowledge their religion is the doctrine of desperation, and that the truth and faith which was able to fill the heart and tongue of this blessed Gentlewoman at her death, with such heavenly comforts, is the doctrine of Christ, reuealed from heauen, that wee might liue and die in it.

From *Tuesday*, till *Whitson-ecuen*, her comfort still increased, and temptations vanished away. She would then very cheerfully ioyne with the company in prayer, and singing *Psalmes*, as occasion offered, and performed all such duties, as was meete for her in that estate. One day, her brother *Master Iohn Bruen* of *Bruenstapleford* came from

*Iohn Bruen
squire.*

from his house in Chesbye to visit her, and William
after some kind salutation passed betweene Brettergh.
them, hee said vnto her: Sister, bee not dis- VVill. Fox.
maid at your troubles, but remember what the Iohn Bret-
Apostle saith, that iudgement must begin at tergh, VVil-
the house of God: To whom shee answered, liā VVood-
as one that was also very ready in the scrip- ward, Iohn
tures, with the very next words following, Holland,
True it is, and if it begin at the righte- Maud Prit-
ous, where shall the sinners and 1. Pet. 4. 17.
ungodly appeare? After that, shee praised with 18.
him, & sung a Psalm with him, as one that
received great comfort by him, & acknow-
ledged in him, a hart set to seeke the things
belonging to the kingdome of Christ. De-
ring this time, in the night with such as wa- Iohn Hol-
ked with her, shee would pray and rehearse land, VVil-
for her comfort many texts of Scripture, liam Bret-
and namely, the 8. to the Romanes, many tergh, VVil-
times cōcluding & closing vp that shee read, liā VVood-
ward,
or repeated, with prayer, and most comfor-
table vses and applications thereof to her
selfe, with shew of such ioy and comfort,
that the hearers reioyced at it. When shee
receiued any meate shee prayed God not Ric. Orme,
only to sanctifie those creatures for her bo- Iohn Hol-
dily sustenance, but also to fill her soule land, VVil-
with the waters of life, often repeating that liam Bret-
of the Reuelation, To him that thirsteth, will tergh, Wil-
VVill. Fox. liā Wood-
ward.

24 The Christian life and death

Reuel. 21. 6. *I giue of the waters of life freely.*

**William
Brettergh.
VV. Foxe.
Psal. 119.
71. 72.**

One time she tooke her bible in her hand, and ioyfully kissing it, and looking vp toward heauen, shee sayd that of the Psalme: O Lord, it is good for me that I haue beene afflicted, that I may learne thy statutes: The law of thy mouth is better to me then thousands of gold and silver.

**William
Brettergh.**

Another time she called her husband to her, and said: O Husband, beware of Papistry, keepe your selfe holy before the Lord: Yeeld not to the abominations of the wicked, least they reioyce, and so you dishonor God, and destroy your owne soule. Againe she said, Let my little child be brought up among the children of God, & in the true feare and knowledge of his Majesty: so shall I meete her in heauen, whom now I must leaue behinde me on earth.

**Maud
Brettergh.**

**William
Brettergh.
Rom 8. 15.
VVill. Foxe.**

Againe, sometime she would pray with a low voyce to her selfe, and that saying of Paule, We haue not receiued the spirit of bondage to feare any more, but the spirit of adoption, whereby we cry Abba father, was much in her mouth: and the last words Abba father, shee would double oftentimes ouer. She would sing to her selfe the last verse of the 13. Psalme.

*I will giue thanks vnto the Lord, and praises to him sing:
Because he hath heard my request, & grased my wishing.*

Finally

I haue giuen them, that they may be one as we
are one. With marueilous ioy shee vttered
the words of *Dauid* many times ouer, I con-
fesse before the Lord his louing kindnes, and his
wonderfull workes before the sonnes of men: for Psa. 107. 8. 9
he hath satisfied my soule, and filled my hungrie
soule with goodnes. When he came to the 24.
verse, Father, I will that they which thou hast
giuen me, be with me, euen where I am, that they
may behold my glory; which thou hast giuen me;
Stay, said shee, and let mee meditate on the
goodnes of the Lord, for this is the sweetest
saying that euer came to my soule: for now
I perceiue and feele the countenance of
Christ my redeemer is turned towards me,
and the bright shining beames of his mer-
cie is spread ouer me: Oh happy am I, that e-
uer I was borne, to see this blessed day! Praise,
praise, O praise the Lord, for his mercies:
for he hath brought me out of darknes, and
the shadow of death: he hath deliuered my
soule from the snare of the hunter, and hath
taken mee out of the den of Lyons, euen
from the iawes of *Leuiathan*, that piercing
and crooked serpent, and hath set me in a place Psa. 103. 1.
of rest, and sweete refreshing: Oh prayse the
Lord, O my soule, all that is within me praise his
holy name: my soule praise thou the Lord, and
forget not all his benefits, which forgiveth all
thyne

28 *The Christian life and death*

thine iniquities, and healeth all thine infirmities: Which hath redeemed thy life from the grave, and crowneth thee with mercy and compassion. This shee often repeated: And then againe remembring the 21. and 22. verses of the 17. of Iohn, shee said: O my sweete Saviour, shall I be one with thee, as thou art one with thy Father? And wilt thou glorifie me with that glorie which thou haddest with the father before the world was? And dost thou so lone me (which am but dust and ashes) to make me partaker of glorie with Christ? What am I poore wretch, that thou art so mindfull of mee? Oh how wonderfull! how wonderfull! how wonderfull is thy loue! Oh thy loue is unspeakeable, that hast dealt so graciously with me! oh I feele thy mercies, and oh that my tongue and heart were able to sound forth thy praises as I ought, and as I willingly would doe! oh that you all would helpe mee to praise the holie one of Israel, the God of all consolations! And thus for the space of five houres together at the least, shee continued praying and lawding the Lord, with such a gladfome and heauenly countenance, testifying such inward ioy, from a comfortable feeling of the mercies of God in her soule, and vsing such sweete sentences, and sugred phrases of perfect and holy eloquence, as the truth thereof, if it could

Psal. 144. 3.

Psal. 8. 4.

of Mistris Katherin Brettergh. 29

could haue beene taken, were admirable, continuing so many houres together; some part whereof was this.

O my Lord, oh my God, blessed be thy name for euermore, which hast shewed me the path of life. Thou didst O Lord hide thy face from mee *Isai. 58. 1.*
for a little season, but with everlasting mercy, thou hast had compassion on me: And now blessed Lord thy comfortable presence is come, yea:
Lord, thou hast had respect vnto thy handmaid, and art come with fulnes of ioy, and abundance of consolations: O blessed be thy name O Lord my God. Then shee repeated part of the 16. Psalme, saying: The Lord is the portion of mine inheritance, wherefore my heart is glad, and my tongue reioyceb: Thou wilt shew mee the path of life: In thy presence is fulnes of ioy, and at thy right hand there are pleasures for euermore: oh that I could therefore praise the Lord, as he is worthie to be praised! I will sing to the Lord. I will sing to the praise of the God of Israel: come, come, (saith she) and helpe me, *Judges 5. 3.*
O helpe me to praise the Lord. And with that she began to sing the third Psalme, and continued to the end of the Psalme, as perfectly, and with as sweete a voyce, as euer shee had before in her health; and concluded with the 49. verse of the 106. Psalme.

The Lord the God of Israel.

30 *The Christian life and death*
be blest for euermore :

*Let all the people say Amen,
praise yee the Lord therefore.*

*And after this shee said, O praise the Lord,
for hee hath filled mee with ioy and gladnes of
hart, and brought me from the gates of hell, and
Psal. 16. 6. of death: repeating that of the 16. Psalme,
My line is fallen vnto me in a pleasant place:
yea I haue a faire heritage, for the Lord is the
portion of mine inheritance: The place where
I now am, is sweet and pleasant: oh how pleasant
is the sweete perfume of the place where I lye!*

*Exod. 30. 13 It is sweeter then Aarons composed perfume of
principall spices: how comfortable is the sweet-
nes I feele! It is like that odour that proceedes*

*Reuel. 8. 4. from the golden censor, that delights my soule.
The taste is precious: do you not feele it? Oh so
sweet it is! yea sweeter than myrrh, the hony, or
the hony combe. Let me therefore sing againe,
and againe vnto my Lord, and my God. Then
shee did sing the 19. Psalme, beginning at
the 7. verse, how perfect is the law of God, &c.
and so on to the end of the same. And after
that spiritual reioycing, in singing of Psalms,
shee then prayed vnto God faithfully, and
praised the Lord againe ioyfully. And be-
ing still full of these, and such like heauenly
consolations, shee did sing againe most har-
tily, vnto the praise of God the 136. Psalme,*

Praise

of Mistris Katherin Brettergh. 31

Praise ye the Lord, for he is good, for his mercy endureth for ever: &c. In which Psalm, for his mercie endureth for ever, is 26. times repeated. A Christian friend comming in at the same time, which was about sixe of the clocke in the euening, marueiling to see her exceeding ioyes, and heauenlie harmonie, wherein shee continued with such words and phrases, that were so spirituall, prayed for the continuance of the same vnto the end: whereupon shee then burst out, relating further of her ioyes, saying: *Oh the ioyes! the ioyes! the ioyes! that I feele in my soule! oh they be wonderfull! they be wonderfull! they be wonderfull!* And after that, shee prayed for increase of faith, and that God would strengthen her against temptations, with continuall crauing of remission of sinnes, euer meditating of heauenly matters, as by her sudden and often breaking out into heauenly speeches, and praises, did appeare: for the same euening shee lying still and silent for a while, *one* prayed her to remember the Lord Iesus, and that shee would in her heart, pray for constancie in her ioyfull course; whereupon she answered with a delightful and cheereful countenance, and comfortable voyce: *Oh (said she) so I doe, for the Lord is my light, and my*

*Maister
Will. Fox.*

*William
Brettergh.
Will. Fox.
William
Wood-
ward.*

*William
Foxe.*

ps. 27. 1. 3.

32 *The Christian life and death*

saluation, whom then shall I feare? Though an
host pitch against me, yet my heart shall not be
afraid, for the Lord hath said, I will not leaue
thee, nor forsake thee. Indeepe, I should verily
haue fainted, but that I beleemed to see the

Deut. 4. 31.

Psal. 27. 13.

Psal. 108. 1.

Psa. 42. 1. 2.

William
Bretergh.

Cant. 1. 1.

W. Foxe.

goodnes of the Lord in the land of the living.
And now my heart is readie, my heart is readie
and prepared, yea, it panteth after thee O God;
as the Hart brayeth after the riuers of water,
so panteth my soule after thee O God: my soule
thirsteth for God, euen for the living God.
When Lord, when shall I come and appeare be-
fore thy presence? &c. Saying then further,
Lord, sith it hath pleased thee to prepare my
heart, whether to life or death, thy will be done
dispose of mee to thine owne glorie, I am thine
Lord, worke thy blessed pleasure and good will
vpon me. And after this she fell into a short
slumber, and awaking said, as the spouse said
vnto Christ in the Canticles, Oh come kisse
me with the kisse of thy mouth, for thy loue is
better then wine! Oh how sweet the kisses of my
Saviour bee? Then one said vnto her, allu-
ding to that place of S. Iohn, Reuel. 3. 8. and
praying that the Lord would annoint her,
with the eye-salue of his grace, that shee
might see and behold his glorie. To whom
she answered, Mine eyes are opened, mine eyes
are opened, though for a while they were closed
vp,

up, and shut; yet now I thanke my God, mine eyes
are opened, & I do feele and see the ennerling
mercies of my Christ: saying then further as
it is in the 27. Psalm. Thou saidst, seeke my *Ps. 27. 8. 9.*
face: my heart answered to thee, O Lord, I will
seeke thy face. Ohide not therefore thy face
from me, nor cast thy seruant away in displea-
sure, thou hast beene my succour, leaue me not,
nor forsake me, O God of my saluation. And
being willed to commit her soule into the *William*
hands of Christ, she said: O Lord Iesus, thou *Brettergh.*
hast redeemed me, pleadethon my cause, for in- *Ps. 31. 8.*
to thy hands alone doe I commit my spirit, O
thou God of truth. And then feeling more
ioy to abound, one praying God with her; *William*
for his great mercies shewed toward her, *Wood.*
she further said. I giue thee thanks O father, *ward.*
Lord of heauen and earth, because thou hast *Mat. 23.*
hid these things from the wise, and men of vn-
derstanding, and hast opened them vnto me thy
poore handmaid, which am but dust and ashes.
O how mercifull and maruelous gracious art
thou vnto me! yea Lord, I feele thy mercie, and *William Fox.*
I am assured of thy loue, and so certaine am I
thereof, as thou art the God of truth, euen so
sure as I know my selfe to be thine, O Lord my
God; and this my soule knoweth right well, and *Ps. 139 14.*
this my soule knoweth right well: which speech
of her assurance, she oft repeated. Presently
after

34 *The Christian life and death*

*William
Brettergh.
Feb. 19. 25.
26. 27.*

after this sitting vp in her chaire, shee sung the fourth Psalme; and then being laide downe againe in her bed, shee confidently spake these words: *I am sure that my redeemer liueth, and that I shall see him at the last day, whom I shall see, and mine eye shall behold: and though after my skin, wormes destroy this bodie, yet shall I see God in my flesh with these eyes, and none other.*

*M. VVillia
Harrison.
VWilliam
Brettergh.
VWill. Fox.
Iohn Bret-
tergh.
VWilliam
VWoodward*

Then came in to see her toward euening, Master William Harrison the Preacher, praising God for her continuance, in that her ioyfull and most happy course: and perswading her to an holie perseuerance in the same, she thanked him, and desired him to reioyce in Christ with her, and to prayse God for his mercies to her, and saide. *Oh Master Harrison my soule hath been compassed about with terrors of death, feare within, and feare without, the sorrowes of hell were vpon me, knots and knorres were vpon my soule, (which twice or thrice she repeated) and a raging Wildernesse of woe, was within me; but blessed, blessed, blessed, be the Lord my God, who hath not left me comfortles, but like a good shepherd, hath he brought me into a place of rest, euen to the sweete running waters of life, that flowe out of the sanctuarie of God, and he hath lead me into the greene pastures, where I am fed,*

Psa. 23. 2. 3.

of Mistris Katherin Brettergh. 35

fed, and exceedingly comforted: yea, hee hath
restored my soule, and lead me into the plaine
and easie paths of righteousness. The way that
now I goe in, is a sweete and easie way, strowed
with flowers, and as a fine sandie way; yea, it is
more easie and soft then the sand, for I goe and
tread upon wheate, even upon the finest flower
of wheate: Oh blessed be the Lord; O blessed be
the Lord, that hath thus comforted me, & hath
brought me now to this place, more sweete unto
me, then the Garden of Eden. Oh the ioy! the
ioy, the delightful ioy that I feele! Oh how
wonderfull, how wonderfull, how wonderfull is
this ioy! O praise the Lord for his mercies, and
for this ioy, which my soule feeleth full wel, praise
his name for euermore. And these praises of
God, shee sounded forth, like *Danids* har-
monie, being indued with *Danids* spirit, to
the prayse of the eternall and mercifull
God, continuing all night in such like
prayers and prailes to God, except some
small time, that shee was silent and quiet.
Matter *Harrison* prayed twice with her that
euening, as also in the morning (being
Whitsunday.) After hee had prayed once
with her, going then toward his publike
charge, she sent for him, to pray once more
with her before he went, which hee did; to
the ioy and gladnes of heart, both of her,
and

*William
Brettergh.
William
Wood-
ward.*

36 *The Christian life and death*

and all that were present; and so he tooke leaue of her, and departed.

Another faithfull man or two came presently in that morning, and diuers other well affected, who were with her at the time of her death, and often prayed with her that forenoone, shee still abounding in spirituall comforts and consolations: sometimes as one awaking out of sleepe, shee would say, *the Lord was her keeper, and deliverer*. Againe, one saying vnto her, the Lord blesse you: Yea (said she) *and the Lord Iesus blesse vs all*. And so seeming to sleepe a little while, and awaking againe shee said: *Lord I trust in thee, haue mercy vpon me, giue me strength to praise thee: defend and preserue me in the houre of temptation, and lay no more vpon me, then thou wilt enable me to beare*. Afterwards being asked, if shee would haue them ioine in prayer together againe with her. O yes (said she) *for Christs sake I desire it: saying thus to her selfe: Heare O Lord, and haue mercy vpon me: Lord, be thou my helper: thou hast loosed my sacke, and girded mee with gladnes: therefore will I praise thee, O Lord my God: I will giue thanks to thee for euermore*. With that, all that were present did ioine in prayer with her, and in conclusion vsing the *Lords prayer*, which she said with them,

to

*M. Edward
Alpinwall.
VWill. Fox.
VWilliam
Brettergh.
John Bret-
tergh.
VWilliam
VWoodward
Mistrie
Maud Bret-
tergh.
Mistrie
Scholastica
Fox.
Elizabeth
Challoner,
and diuers
more.*

*Psa. 30. 10.
11. 12.*

to thine is thy kingdome; her strength then being gone, her tongue failed her, and so she lay silent for a while, every one iudging her then to bee neere death, her strength and speech failing her: yet after a while lifting vp her eyes with a sweete countenance and still voyce, said: *My warrefare is accomplished, and my iniquities are pardoned. Lord,* *Isai. 40. 2.*
Psal. 73. 25.
26.
*who haue I in heauen but thee? and I haue none in earth but thee: my flesh faileth, and my heart also, but God is the strength of my heart, and my portion for euer. He that preserveth Iacob, and defendeth his Israel, he is my God, and will guide mee vnto death: guide mee O Lord my God, and suffer mee not to faint, but keepe my soule in safetie. And with that she presently fell asleepe in the Lord, passing away in peace, without any motion of body at all; and so yeelded vp the Ghost, a sweete Sabbaths sacrifice about foure of the clocke in the afternoone, of *Whitsunday*, being the last of *May 1601.**

This was the death of that vertuous Gentlewoman, happily dying in the Lord, and reaping the benefit of a holy profession: wherein we cannot but acknowledge and reuerence the mercie of God, who in our greatest infirmitie makes his grace to shine most cleerely. A sure testimonie of the

the truth of our profession, serving to encourage vs therein, and to moue vs to a godly life. It must needs be a diuine Religion, and a truth comming from God, that thus can fill the heart and mouth of a weake woman, at the time of death, with such admirable comfort. And a wretched conceite, and meere Antichristian is that religion, which so hateth and persecuteth this faith, which is thus able to leade the true-hearted professors thereof, with such unspeakeable peace vnto their graues.

Her funerall was accomplished at *Child-mal* Church on Wenesday following, being the third of *June* 1601. And now for conclusion, seeing this blessed Gentlewoman is taken from among vs, and receiued into the holie habitations of the heauenlie Ierusalem, there to remaine in ioye, glorie, and blessednes for euermore; let vs lament for our losse, but reioyce for her gaine: and let vs pray, that in heart wee could as willingly wish to bee with her, as she is now vnwilling to be with vs.

Salomon saith, *The memorie of the iust shall be blessed: but the name of the wicked shall rot.* *Prou. 10. 7.*

FINIS.

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DEATHS AD- VANTAGE LITTLE RE- GARDED, AND THE

Soules solace against
sorrow.

Preached in two funerall Sermons
at Childwal in Lancashire, at the burial
of *Mistris Katherin Brettergh*
the third of Iune.

1601.

The one by *William Harrison*, one of the
Preachers appointed by her Maiestie for the
Countie palatine of Lancaster; the other
by *William Leygh*, Bachelor of Divinitie,
and Pastor of *Standish*.

Whereunto is annexed, the Christian
life and godly death of the said
Gentlewoman.

PHIL. 1. 21.

Christ is to me both in life, and in death advantage.

REVEL. 12. 17.

*Then the Dragon wds wroth w:th the Woman, and
went and made warre w:th the remnant of her seede,
which keepe the commandments of God, and have the re-
simon of Iesus Christ.*

LONDON

Imprinted by *Felix Kyngston.*

1605.

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TO THE CHRISTIAN

Reader, grace and peace in Christ
be multiplied.



I F any do wonder why I would pre-
sume to publish this rude Sermon
in these bright Sun-shine daies of
the Gospel, wherein so many lear-
ned books and profitable treatises
be alreadie set forth by others, and yet are little
regarded by the people: I wish them to under-
stand, that I was drawne hereunto by the impor-
tunitie of some, who hearing it preached, earnest-
ly desired to haue it printed: their request being
importunate, and yet reasonable, I could not well
denie it. And yet I hope it will not be hurtfull
to any, but profitable to some. I know that spea-
king hath alwaies been accounted more power-
full than Writing: and therefore Papias,
companion of Polycarpus, thought hee did not
profit so much by the writings and bookes of
the Apostles followers, as by the authoritie of the
persons, and the liuely voyce of the spea-
kers. And Hierom said, that the liuely voyce
had a secret force, and being powred from
the mouth of the speaker into the eares of
the hearer, hath a stronger and more power-
full sound. Wherenpon Aeschines, when he had

^a Bernard.
epist. 314.
^b Euseb. ec-
cles. hist. lib.
3. c. 39.

Habet ne-
scio quid la-
tentis imp-
petis viua
vox: & in
aures disci-
puli de au-
thoris ore
transfusa,
fortius so-
nat. Hier.
Paulino.

To the Christian Reader.

*Quid si ip-
sam andisse-
tis bestiam,
sua verba
sonantem.
er. ibid.*

read the oration which Demosthenes had made against him, and perceined that the people did greatly wonder at the force and excellencie of it; answered them, ^d What would you haue thought, if you had heard him pronounce it with his owne mouth? Yet writing hath his vse and profit: both for the instruction of those which did not heare the doctrine deliuered by liuely voyce, and also for the helpe of their memories which before heard it. Our Sermons are like an untimely fruite, which dieth so soone as it is borne, they are forgotten so soone as they are heard. And therefore as Paul was not grieved to write the same things to the Philip-
Philip. 3. 1. pians, but thought it a sure thing for them: so wee neede not to bee ashamed to write those things which before we preached, that the people may the better understand and remember the same.

Moreouer, I was willing to giue a publike testimony of that godly Gentlewomans death, at whose buriall it was preached: to cleere her from the slanderous reports of her popish neighbours, who will not suffer her to rest in her graue, but seeke to disgrace her after her death. It is not unknownne to them which either read the histories of these later times, or are acquainted with popish practises, that the religion of Papists,
was

To the Christian Reader.

Was first set up, and is still maintained by cruel-
 tie, and lyes. By crueltie, in murdering the
 Martyrs, in persecuting the Protestants, and
 now of late in these parts, in beating and woun-
 ding the bodies, in killing and spoiling the cattell
 of those which withstand them by publike au-
 thoritie. By lyes, in teaching forged miracles to
 confirme their owne doctrine, and in spreading
 abroad false reports against our best professors
 to hinder our doctrine: as they have bitterly re-
 uiled them for the course of their lives; so haue
 they most shamefully slandered them for the
 manner of their death. It would make a mans
 eares to tingle to heare what malicious slan-
 ders and manifest vntruths some of the Romish
 faction haue published, concerning the death of
^c Luther, of ^f Caluine and ^s Bucer, worthie
 instruments of Gods glorie, and faithfull teach-
 ers of his truth. As also concerning the death of
 the ^h Lord Cobham, ⁱ of Richard Hunne,
^k of Thomas Bilney, and of ^l Perotine Mas-
 sie, holie Martyrs, which sealed the truth of
 Christ with their owne blood. Yea haue not
 some of that sect scattered abroad slanderous
 Libels of Master Beza his revolting at his
 death? when he was lining, and able to answer
 them with his owne hand-writing. No marueile
 therefore though their followers, treading in
 their

Bellarm. de

not. Serles.

4. 17. ex Coc-

tilen.

Lindan. de

Beza.

not. Eccle.

4. 8.

s Lindan. de

lug. Idol.

cap. 11.

h Fox. Aft.

mon. p. 520.

ex Alan.

Cope. dial.

i Alan. Cope.

dialog. &

More dial.

Aft. mon.

pag. 743.

k More præ-

fat. contra

Tindal.

l Harding.

reioyned a-

gainst Juel.

fol. 184.

Sec Aft. &

mon. p. 1766.

To the Christian Reader.

Jude. 9.

*their steps, doe now vniustly reproch them which
professe the same doctrine, and being dead in-
deede, cannot answere for themselves. It
were better for them with Balaam, to desire to
die the death of the righteous, then thus to
slandere them after their death. I will not blame
them with cursed speaking, seeing Michael the
Archangel would not so deale with the diuell:
but I shall pray vnto the Lord to forgive them,
and to open their eyes that they may see his
truth. And God grant that we which now
professe his truth, may so liue and die
as that we may giue them no oc-
casion to speake euill of
it. Amen.*

Thine in the Lord,

WILLIAM HARRISON.



DEATHS ADVANTAGE

little regarded.

Is AI. 57. I.

The righteous perisheth, and no man considereth it in heart: And mercifull men are taken away, and no man understandeth that the righteous is take away from the euill to come.



He holy Prophet of the Lord, in the 9. verse of the Chapter immediatly going before, hath foretold of a fearefull iudgement which was like to fall vpon the *Jewes*. He calles for the wild beasts of the field and the forest, to come and deuoure them: meaning thereby the *Gentils*, which should bee the executioners of the Lords iudgements vpon them. And because the Lords iudgements are alwaies righteous, he afterwards shewes the causes which would prouoke him to inflict them. The first cause

B

is

is set downe at large in the rest of the verses following in the same Chapter, the blindness, idlenes, couetousnes, and securitie of them which were appointed for teachers among them: the neglect of their dutie, being a speciall occasion of the peoples sinne, is alleadged as the first cause of the iudgement ensuing. The second cause was in the common people, set downe in the first verse of this Chapter, and that was their carelesse regarde of the death of righteous men, though many of them were taken away, to forewarne them of some strange iudgement to come; yet they regarded it not, but still proceeded forward in their sins, and therefore were like to taste of some miseries, from which the righteous were freed by their speedie death.

In these words foure seuerall circumstances are to be obserued. 1. The persons who did die. 2. The manner of their death. 3. The contempt and carelesse regard of their death. 4. The end of their death. 1. The persons which died, are described by two properties. 1. *the righteous*. 2. *mercifull men*. 2. The manner of their death is set soorth by two seuerall tearmes, *perisheth: are taken away*. 3. The contempt and carelesse regard

of

of their death, is also set downe by two phrases, *no man considereth it in heart: and no man understandeth it.* Lastly, the end wherefore they died was, to prevent future euils: *the righteous is taken away from the euill to come:* of these in order.

1. For the persons which died, the Prophet saith, *The righteous perisheth.* Concerning whom, two things are to be considered: first, the meanes by which men are made righteous: secondly, the marks by which wee may know who are righteous. For the former, you must know that by nature all are corrupt and vnrighteous, but yet may be made righteous by iustification, and sanctification: for there is a righteousness of imputation, and also a righteousness of sanctification; the one to make vs righteous before God, the other to make vs righteous before men. The righteousness of imputation is the righteousness of Christ imputed vnto vs by faith, for our iustification. Our owne inherent righteousness is not sufficient to make vs truelie and perfectlie righteous before God, and therefore this Prophet sayth afterwarde in the name of himselfe, and of all the people, *All our righteousnesses are as filthy cloutes.* And David, one

of Gods faithfull seruants thus framed. his
Psal. 143. 2 prayer vnto the Lord : *Enter not into iudge-
 ment With thy seruant : for in thy sight shall
 none that liueth bee iustified.* And Paul thus
1. Cor. 4. 4. speaketh of himselfe in regard of his Apo-
 stleship, *I know nothing by my selfe, yet am I
 not thereby iustified.* Nothing can satisfie
 the iustice of God, and make vs appeare
 righteous in his sight, but onely the righte-
 ousnes of Iesus Christ, imputed to vs. And
 therefore the same Saint Paul said, *I haue
 Phil. 3. 9.* countell all things losse, and do iudge them to be
 dung, that I might winne Christ, and might be
 found in him, not hauing mine owne righteous-
 nesse which is of the Law, but that which is
 through the faith of Christ, euen the righteous-
 nesse which is of God through faith. The same
 doctrine he taught vnto others, whose sal-
 uation he desired as well as his owne. *As by
 Rom. 5. 19.* *Sicut ille ex* *one mans disobedience* (saith he) *many were*
semetipso *made sinners :* so by the obedience of one, shall
nascentibus, *many bee made righteous.* Whence wee may
licet non reason, as *Augustine* and others haue done
manduca- against the *Pelagians*, that as *Adams* eating
uerint de of the forbidden tree was imputed to al his
ligno, factus posteritie, though they neuer tasted of the
est causa fruit with their lips; so the righteousness and
mortis : ita obedience of Christ shall make all them
Christus, qui
ex ipso sunt, which

which are of him, righteous before God, though they themselves haue as yet practised no righteousness. Again hee saith, *that God hath made him sinne for vs, which knew no sinne, that we should be made the righteousness of God in him.* As therefore Christ was made sinne for vs, not by infusion of sinne into his person, but by imputation of our sinnes vnto him: so must we be made righteous before God, not by infusion of righteousness into our owne persons, but by imputation of Christs righteousness vnto vs. As the Moone and all the Starres borrow all their light from the sunne: so the Church and euery member of it borrow all their righteousness from Christ the sunne of righteousness. If this bee true, then the heathen Philosophers and wisemen, which liued most vprightly in the sight of men, and yet wanted the knowledge of Christ and faith in him, could not be righteous before God. They wanting the law, did by nature many things contayned in the law, yet could not be made righteous thereby: *that was but a righteousness, by which an ungodly man is lifted up that he might fall into punishment.*

And in this respect, the *Iewes* which reiect Christ (how holy soeuer their liues

tametsi nihil iuste egerunt. factus est promissor iustitia quam per crucem nobis omnibus condonauit.

cont. Xian.

Pelag. lib. 1.

cap. 2. ex

Ioh. episcop.

Delicta nostra,

sua delicta fecit,

ut iustitiam

suam nostram iustitia faceret.

Augst. in

Psal. 21.

Bernard. in

Cant. ser. 71.

Illam est iustitia,

per quam impius erigitur, ut cadat in penam.

Fulgent. de

incarn. &

grat. Chri.

cap. 27.

were

were in outward shew) could not be righteous before God, because as *Paul* testifieth of them, *they being ignorant of the righteousnesses of God, and going about to stablish their owne righteousnesses, haue not submitted themselves to the righteousnesses of God.*

Rom. 10. 3.

And likewise in regard hereof it is hard to finde in the Church of *Rome* a man that is truly righteous before God: For the papists hold, that wee are made righteous by infusion of grace, and practise of good workes, and that we can be no more righteous by the righteousnesses of Christ imputed vnto as, then we may bee wise by another mans wisdom, or learned by another mans learning. But if they would duely consider either the perfection of the Lords iustice, or the imperfection of our inherent grace and good workes, they would not imagine that the one could be satisfied by the other. *Augustine* said, that which the law of workes commanded by threatening, the law of faith doth obtaine by beleeuing. Christ Iesus as he is mediator, is as truly giuen vnto vs of God, as any land can bee giuen by one to another, and therefore we may as well be made righteous by his righteousness, as one man may be made rich by another mans riches giuen vnto

Quod lex operum
mi-
perando im-
perat, lex fi-
dei creden-
do impetrat.
De spirit. &
lit. cap. 13.

vnto him. And it is strange to see the partialitie of Papists in the matter of imputation, for they teach, *that the fastings and satisfactory deeds of one man bee auailable to others, yea and that holy saincts or other vertuous persons may in measure and proportion of other mens necessities and deservings, allot vnto them, as well the supererogation of their spirituall works, as those that abound in worldly goods may giue almes of their superfluities, to them which are in necessitie:* and yet they denie that the righteousness of Christ may be imputed vnto vs for iustification; as if the Lord would accept the works of men to satisfie for vs, and not the righteousness of his owne Sonne.

Rhem. Te st.
2. Cor. 8.
sect. 3.

2 Secondly, men are made righteous by sanctification, when by the spirit of God the mind is enlightened, the heart is mollified, the will is rectified, the affections are changed, and the whole course of the life is reformed: so that whereas before they liked and loued, and liued in sinne, now they abhorre it, and auoyde it: and therefore it is said, *he that doth righteousness is righteous, as he is righteous: and whosoener doth not righteousness is not of God.* Yet this doth not make vs perfectly righteous, but imperfectly, and not before God, but before men,

1. Ioh. 3 7.

Iam. 2. 21.

Vers. 24.

Th. Aquin.
in hunc lo-
cum.

Ro. 3. 20. 28.

and of this *Iames* speaketh, saying, *Was not Abraham our father iustified through workes, when he offered his sonne on the altar? Yee see then how that of workes a man is iustified, and not of faith onely.* That is, a man is declared, manifested, & tryed to be iust by the workes of the law, and so doe diuers of the Schoolemen expound that place. And indeede vnlesse wee did so vnderstand it, the Apostle *Iames* would contradict the Apostle *Paul*, who saith, *that a man is iustified by faith, without the workes of the law:* so that there is one righteousness imputed, another righteousness exercised and declared. Whosoeuer are iustified by Christs merits, they are at the same instant sanctified by his spirit, and made able to practise righteousness in their conuersation.

Herein God excelleth all Princes in the world, for they may vpon good consideration receiue againe into fauour those which haue offended them, as *Dauid* did *Abisolom*; yea they may restore them to the former dignities which they had taken from them: yet they cannot alter their nature and disposition, to make them more dutifull then they were before. But God thus dealeth with his subiects that haue offended him:

he

he doth not onely forgiue them their sinnes,
and receiue them into fauour for Christs
fake, but also sanctifieth them by his spirit,
to keepe them in obedience afterward.

Now the markes, whereby a righteous
man may be knowne, are to be learned: for
many would be reckoned in this number,
which are vnrighteous: *There is a generation* Pro. 20. 13.,
which are pure in their owne conceit, and yet are
not washed from their filthines. Although the
best and surest knowledge ariseth from the
causes of a thing, and therefore wee might
best learne who is a righteous man by that
which was spoken before; yet because those
things are inward and secret, I will teach
you foure outward markes whereby a right-
eous man may be discerned.

First, a righteous man may bee knowne
by the generalitie of his obedience, if it ex-
tend it selfe to the whole course of his life,
and to all the commaundements of God.
If he doe not take libertie in any one sinne,
but striueth to auoyd all: nor omitteth any
one good dutie, but indeuoureth to per-
forme all, being like to *Zacharias and Eli-* Luk 1. 6.
zabeth, who were iust before God, and walked
in all the commaundements and ordinances of
the Lord without reproofe. Considering that
God

God will not dispense with any of his seruants for the breach of any one of his lawes, as Princes sometimes vpon speciall occasions dispense with some of their subiects for penall Statutes, and seeing that hee who binds vs to all in generall, bindeth vs to e-

Iam. 2. 10.

uery one in particular: and that Whosoever keepeth the whole law, and yet faileth in one point, is guiltie of all: a true righteous man will be as carefull to keepe one as another.

2. King. 5. 18

Some men are like to *Naaman*, for he professed the true God of Israel, and promised to serue and worship him alone: yet desired to be borne withall for one speciall sin:

herein (saith he to the Prophet) the Lord bee mercifull vnto thy seruant, that: when my master goeth into the house of Rimmon, to worship there, and leaneth on my hand, and I bow my selfe in the house of Rimmon, the Lord bee mercifull vnto thy seruant in this point.

So they are willing to auoyd all other sinnes saue onely one which serueth most for their pleasure or profit, they desire to be pardoned for it. These are little better then *Herod* was, for he feared *Iohn Baptist*, and reuerenced

Mar. 6. 20.

him, heard him gladly, and did many things after him: but when Iohn told him that it was not lawfull for him to haue his brothers wife,

wife, he would not obey him, because that sinne serued most for his pleasure. Although a Ship bee sound in all parts but one, and leaketh in no place saue onely one, yet it may bee drowned by meanes of that one. Though the walles of a besieged Citie bee strong, and well fortified in all places saue one, and haue no breaches saue onely one, the enemies may enter in at that one, and spoyle the Citie. Our soule is as a Ship on the sea, if it haue but one hole where it leaketh, it may make shipwrack of faith and a good conscience: it is as a Citie besieged by the Diuel and his angels, if there be but one breach in the walls of it, the diuel may there enter, and spoyle it. A birde is caught in a snare or grinne, and held fast in it, as well by one claw, as by both legs, or the whole body: so the Diuell, who layeth snares for our soules, may catch and hold them as well by one sinne, as by many. I acknowledge there is imperfection in all. Righteous *Lot* had a fault, iust *Noah* had a fall, *David* shewed his infirmity, and *Peter* his frailty: yet the righteous either sinne of ignorance, not knowing that they doe amisse: or if they know it, it is not often, but seldome; afterward they are grieved for it, and made more

Greg. mag. moral. li. 19. cap. 17.

more carefull to auoyde it. But hee which without repentance continueth still in one grosse sinne, and often practiseth it, cannot be reputed a righteous man, though he eschue many other finnes. *A little leaven sowreth the whole lump.* As dead flies putresie a whole boxe of oyntment, and a little folly, him that is in estimation for wisdom; so one sinne being continually practised, spoyleth all his righteousness.

Eccles. 10. 1



Secondly, a righteous man may be known by the end whereunto his workes of righteousness are directed, and that is the glorie of God. *Let your light so shine before men* (saith Christ) *that they may see your good workes, and glorifie your father which is in heauen.* And Paul saith, *Whether ye eate or drinke, or whatsoever else yee doe, doe all to the glorie of God.* Though men practise neuer so many good workes, yet if in doing of them they propound not this end, they are not to be accounted righteous men; no more then he is to be esteemed a good Archer which can draw a strong bow, hath a faire loose, and doth shoote farre, and yet alwayes shootes a great way off from the marke. In this respect the Pharisies were not to be reckoned in the number of righteous men, for they did

Matt. 5. 16.

1. Cor. 10. 31

Matth. 6.

did all to be seene of men: they did fast, and pray, and giue almes, to be seene of men.

The Papists also faile in this propertie: for they doe all to merit thereby, like to hired seruants and labourers, which worke for their wages, and would do little or nothing for their Masters, vnlesse they might bee well paied for their paines. But we must acknowledge our selues not to bee seruants, but sonnes, and not sonnes of the bond-woman, but of the free-woman: and that we ought of dutie to serue the Lord all the daies of our liues, though we should receiue nothing for our labour. In all our workes we must seeke his glorie; if hee bestow any reward vpon vs, wee may take it as an vnderferued gift of his bountifull goodnesse. I graunt indeede that righteous men haue some hypocrisie and vaine glorie mingled with sinceritie in their best actions, and doe some things as well for their owne praise, as Gods glorie: yet if there bee more sinceritie in them, then hypocrisie; if they doe more good works for Gods glorie, then for other sinister ends, they lose not the name and dignitie of righteous men. For as the Philosophers teach concerning elementary bodies, that they are not made of one element

ment onely, but of all foure, yet haue their names of the predominant element, as some are called earthly bodies, not watric, aeriall, or fierie bodies, because they haue more earth, than water or ayre in them: and as the Physitians say of the humours in mans body, that although they be not pure, but mixed one with another, yet euery one doth carry the name of that humour which doth most abound: so may wee say of the generall conuersation and the particular actions of men, that if in them they seeke more the glorie of God, than their owne praise or profit, they are truly righteous.

3 Thirdly, a righteous man may be knowne by his perseuerance in righteousness, for he which is truly made righteous by faith in

Rom. 11. 29 Christ, and sanctification of the Spirit, will continue righteous vnto the end. True and

Ezek. 18. 24. sauing righteousness is one of those gifts of God which are without repentance. It cannot be lost fully and finally. Those which turne from their righteousness and commit iniquitie, shall not liue: their former righteousness shall be forgotten, and they shall die in the sinnes which they haue committed. If the righteousness of any bee like a morning cloud, or as morning dew, which

Hos. 6. 4.

is

is dried vp and vaniseth away, so soone as the Sunne ascendeth on high, it shall neuer be acceptable to God. He onely which continueth righteous to the end shall bee saued. As God neuer ceaseth to bestow blessings vpon vs, so should we neuer cease to serue him in holines and righteousness all the daies of our liues. Though wee hire seruants for a yeere, and take apprentices for seauen yeeres, yet must wee serue the Lord for euer. Yea the righteous do not only hold fast that which they haue receiued; but their teeth are so set on edge with the sweete taste of righteousness, that still they desire to increase it. So many as are perfect, will be thus minded with *Paul*, *not to count themselves as if they had already attained to it,* *Phil. 3. 13.* *but they forget that which is behinde, and endeavour themselves vnto that which is before, and follow hard toward the marke of the price of the high calling of God in Iesus Christ.*

Lastly, a righteous man may be knowne by his affection to righteousness in others. He which loues righteousness it selfe, will loue it as well in others as in himselfe; yea, he will loue all others in whom he beholdeth any seedes of righteousness, his delight will be in the Saints that are in the earth, *Psal. 16. 3.*

and

and in them which excell in vertue. Hee which loueth a childe for his fathers sake, as *Dauid* loued *Mephibosheth* for *Ionathans* sake, loueth the father himselfe better : so he which loueth righteous men for righteousness sake, declareth thereby that he loueth righteousness it selfe farre better.

Moreouer, a righteous man loueth righteousness so well, that he wil labour to make others as righteous as himselfe. *Dauid* promised, that if y^e Lord would create in him a cleane heart, and renue a right spirit within him, and restore him to the ioy of his saluation, *then shall I teach thy waies to the wicked, and sinners shall be conuerted vnto thee.* And *Luk. 22. 32.* *Peter when he is conuerted, must strengthen his brethren.* As euery thing seeketh to beget his like; so a righteous man seeketh to make another righteous. As fire cannot be smothered, when once it hath taken hold in any place, and findeth matter to worke vpon, but will burne further and further, till it haue consumed all before it : so true righteousness wrought in the heart of one, cannot there be suppressed, but will spread it selfe abroad, and worke vpon others for their conuersion. He which would be esteemed righteous, and yet keepeth all his

righteousnes

righteousnes to himselſe, and doth not impart vnto others, may iuſtly bee ſuſpected to haue no ſound righteousnes at all.

The ſecond title giuen to them which dyed is, *mercifull men*; which may be taken two waies, either paſſiuely, or actiuely: paſſiuely (that is here firſt in nature and order) for ſuch as God hath receiued vnto mercie, as he did *Paul*; becauſe he ſinned ignorantly through vnbeliefe. In this reſpect they are called *vessels of mercy, prepared vnto glory*. And of this number are only they which repent and amend. For as *Salomon* ſaith, *He that hideth his finnes ſhall not prosper: but hee that confeſſeth and forſaketh them ſhall haue mercie*. If we take this title in this ſenſe, wee may ſee good reaſon wherefore it was annexed vnto the former. Firſt, to ſhew who are truly righteous before God, namely ſuch as he hath receiued vnto mercy, in forgiving their finnes. Which plainly appeareth by *Pauls* prooſe out of *Dauid*: who ſaith, *that Dauid declareth the bleſſedneſſe of the man, vnto whom God imputeth righteousnes without workes*. And how prooues he the imputation of righteousnes without workes, but by the remiſſion of ſin? *Bleſſed are they whoſe iniquities are forgiven, and whoſe finnes*

1.Tim. 1.13
Rom. 9.23.

Prou. 28.13

Rom. 4.8.

Verſ. 7.

are covered. Blessed is the man, to whom the Lord imputeth not sinne. Againe, this title so taken might bee added to the former, to confute the sinister censure which carnall men gaue of those which were taken away in the flower of their age, iudging them to be punished for their sinnes and reiected of God: it was not so, they were receiued vnto mercy, and those which suruiued them, were reserued for punishment.

- Actiuelly it may be taken for such as shew mercy vnto others. And in this sense it is opposed to a cruell man. *He that is mercifull rewardeth his owne soule: but he that troubleth his owne flesh is cruell.* These two properties are alwaies found together in the same persons, and therefore Christ saith, *Blessed are the mercifull, for they shall obtaine mercie.* And the King in the parable which had forgien his seruant ten thousand talents, sayde vnto him when hee had cast his fellow seruant in to prison for an hundred pence; *oughtest thou not to haue had pitie on thy fellow, euen as I had pitie on thee?* and then deliuered him to the laylers, till hee should pay all the debts: and so will the Lord deale with men; and therefore *Iames saith, there shall be iudgement mercilesse to him that sheweth no mercie.* And con-

contrariwise, he which receiueth mercie of the Lord, will shew mercy vnto men. For as the sunne beames lighten vpon the earth do not onely heate the earth it selfe, but also by their reflection do heate the next region of the ayre: so the beames of the Lords mercie lighting on the heart of any christian, do not onely heate him with inward comfort, but also reflect backward, and cause him to yeeld some comfort vnto his brethren. Yet here we must vnderstand such as shew mercie vnto others: as they were mercifull to their brethren, so God was merciful to them, would not punish them with the wicked, but tooke them away, that hee might free them from future calamities.

There bee two kinds of mercifulnes, the one shewed toward the soule, the other toward the body, an example of both we may behold in Christ: *When he saw the multitude scattered abroad as sheepe hauing no shepherd,* Mat. 9. 36. *he had compassion on them:* 37. and bad his disciples pray vnto the Lord of the haruest, that hee would thrust forth labourers into his haruest, and presently after sent his disciples abroad to preach the Gospell among them. There was mercie shewed to their soules. Again, when a great multitude had

Mat. 15. 32.

Tho. Aquin.
 secunda se-
 cundæ qu.
 32 art. 2.

bin with him three daies in the wildernesſe, *he had compassion on them, and would not send them a way fasting, leaſt they ſhould faint in the way.* And therefore wrought a miracle in feeding foure thouſand men beſides women and children, with ſeuē loauces and a few little fiſhes. There was mercie ſhewed to their bodies. There be fixe works of mercy appertaining to the ſoule ſet forth in this verſe: *Conſule, caſtiga, ſolare, remitte, ſer, ora.* Inſtruct them which bee ignorant, correct them which ſinne, comfort them which bee heauie-harted, forgiue them that offend thee, beare with the weake, and pray for all men. There be ſeuē workes of mercie appertaining to the body, comprehended in this verſe: *Viſito, poto, cibo, redimo, ſego, colligo, condo.* To viſit them which be ſicke: to giue drinke to them which bee thirſtie: to feede them which be hungrie: to redeeme the captiues: to cloath the naked: to lodge the harbourleſſe: and to bury the dead. Many doe ſeparate theſe workes of mercy: ſome will be mercifull to the bodies of them which are in diſtreſſe, they keepe great hospitalitie, relieue the bodies of them which want; but doe nothing for their ſoules; theſe are mercifull but in part, they omit the chiefeſt works

works of mercy : yea they are no more mercifull to men redeemed by Christs blood, then they are to brute beasts. If their Oxe or Horſe want meate, they will feede him: if diseased, they will seeke helpe for him: if he be fallen into a pit or ditch they will draw him out: and will they doe no more for man, hauing an immortall soule redeemed by Christ? As the miseries of the soule are more dangerous, so should they be more carefully regarded, and pitied. Others seeme to pietie mens soules, but not their bodies: they will instruct others, admonish them, forgive them, and pray for them, but will not giue them one pennie to helpe them withall: being like vnto a popish prelate, who being asked a penny by a poore man, refused to giue it, but offered to blesse him: which the poore man refused, because hee thought that if it had been worth a penny, hee would not haue giuen it to him. As man consisteth both of body and soule, and is subiect to miseries in them both: so must wee be mercifull to him in relieuing of both.

The second circumstance obserued in the text, sheweth the manner of their death: *They perish, and are taken away.* There were many vnrighteous and vnmercifull men in

those daies, and in that countrie; yet they remained aliue, when the righteous and mercifull were taken away by death. *It is appointed for all men once to dye*, at one time or other, and now the righteous did leade the way. *Death is the way of all the world*; as *Ioshua* calleth it: and *the way of all the earth*, as *Dauid* termeth it: and *the end of all men*, as *Salomon* nameth it: therefore the righteous must walke this way as well as others. Their flesh is grasse that withereth; and their glorie is a floure that fadeth: death spareth them no more then others. *The wise dyeth as well as the foole*. Yea in this respect *the condition of the children of men, and the condition of beasts are alike, as the one dieth, so dieth the other: all was of the dust, and shall returne to the dust*. No maruaile then, if the condition of all men be a like. As well died *Abel* whose sacrifice God accepted, as *Caine* whose sacrifice God reiected: as well *Abraham* the father of the faithfull, as any children of vnbeliefe: as well *Isaac* sonne of the free woman, as *Ishmael* sonne of the bond woman: as well *Jacob* whom God loued, as *Esau* whom God hated: as well chaste *Ioseph*, as incestuous *Ammon*: as well meeke *Moses*, as rayling *Rahabekah*; as well
zealous

zealous *Phineas*, as the luke-warme angell of *Laodicea*: as well *Danid* a man according to Gods owne heart, as *Saul* from whome God tooke his spirit and mercy: as well *Salomon* the wise, as *Nabal* the foole: as well tender hearted *Iosiah*, as hard harted *Pharob*: as well the humble Publican, as the proude Pharisee: as well poore *Lazarus* to bee caried into *Abrahams* bosome, as the rich glutton to bee carried into hell: as well *John* the beloued disciple, as *Iudas* the traytour: as well *Simon Peter* the Apostle, as *Simon Magus* the sorcerer. Mercilesse death doth exercise her crueltie vpon all alike.

Why should this be so? Hath not Christ *Question.*
dyed for the righteous, why then should they dye? Death is the reward of sinne: Christ hath satisfied for all their sinnes, wherefore should they beare this penaltie of sinne?

The righteous must dye the first death, *Answer.*
though Christ haue died for them, and suffered for their sinnes. His death shall free them from the second death, but not from the first death, which is the separation of soule and body. He hath onely altered the nature and vse of the first death, but not quite taken it away. Whereas at first it was
C 4 ordayned

ordained for a punishment of sinne, hee hath made it a passage into heauen: it was threatned and inflicted as a curse, but hee hath turned it into a blessing. It did at first depriue men of good, but now it putteth them in possession of good. Christ hath taken away the sting of it: and therefore *Paul* saith, *O death where is thy sting?* So as it can no more hurt vs then a Bee which hath lost his sting. It doth not hurt vs, but helpe vs; not hinder vs, but further vs in obtaining of glorie. *Iacob* not long before his death, pronounced this as a curse from the Lord vpon the tribe of *Simcon* and *Leui* for their crueltie, *I will deuide them in Iacob, and scatter them in Israel:* yet when the children of *Leui* shewed their zeale and obedience in killing the idolaters at *Moses* commandement, the Lorde turned this curse into a blessing. Their scattering was a furtherance vnto them, to make them more fit to teach the people in euery citie, and receiue the tythes of euery tribe. So at the first the Lord threatned death as the punishment of sinne, but by faith in Christ, it is made the ende of sinne, and beginning of glorie. Hee who could at the beginning bring light out of darknes, could afterward bring a blessing

OUT

Mors minime quidem adhuc abesse cogitur, sed cogitur non obesse.

Bernard. in trans.

Malach.

Gen. 49.7.

Exod. 32.28

Deut. 33.9.

Ios. 21.

out of a curse. If Physicians by their art can extract an antidote or preservative against poyson, out of poysonfull things: why may not God by his infinit power and wisdom, drawe good out of euill, a mercie out of iudgement, and a blessing out of a curse?

Yea and as *Augustine* teacheth, death remaineth still for the righteous, to exercise their faith withall. If immediately vpon remission of sinne there should follow immortalitie of the body, faith should bee abolished, which waiteth in hope for that which is not yet enjoyed. Yea the Martyrs could not testifie their faith, their patience, their courage, their constancie and loue vnto Christ, in suffering death for his sake.

August. de peccat. me. re. miss. lib. 2. cap. 34.

But now let vs more particularly consider the titles giuen to the death of the righteous. First it is said, that he *perisheth*, which must not so bee vnderstood, as if hee were quite destroyed, brought to nothing, and had no more being: as it befalleth brute beasts at their death, whose soules being traduced with their bodies are mortall, and perish with their bodies: the righteous hath a being euen after death; yet may he be said to perish in regard of outward appearance; in the iudgement of flesh and blood, hee seemeth

Both in your married state, and free virginitie,
 Did vvorthislie import you vvere the same
 You did professe, and as did sound your * name:
 Yes that your death prou'd cleerer / euen fold,
 You t'be Christs member, seruants, souldier, and gold.

* Katherin.

Noutheticon.

Learne all by this and others more iust Abrahams breede,
 Borne in the Church, nurst of her breasts, begost of immortal seed.
 Learne you that stand, haue peace, feele ioy, see light,
 Partake Gods spirit, tasting his grace and heavenly gift,
 The time may come that you may fall, war rise, & peace seeme strange,
 You ioy vwith anguish, light for deaths shadow may exchange:
 Satan may buffet, Gods spirit driue you to the vildernes,
 The booke mouth sweetning, be to your bellies bitternes.

Learne ye that in these heauie changings be;
 God changeth neuer, neuer doe his graces die,
 Graces fountaine runneth euer, it floweth aboundantly:
 We doe not alwaies thirst, seeld called come: oft drinke we sparingly.

Learne you that in these blessed feelings haue no part,
 Nor of the bitter changings feele the smart:
 You wretched state, who liuing are as dead wihouten sense,
 Who dead shall euer liue tormented, going hence.

Learne all, iudge not before the time: happie and bless'd is he,
 VWho of the sillie humbled poore doth iudge admissedly.

Edw. Alpinwall.

Pura: Christo quam purgata.
Vita, Christo preparata.
Mori, Christo dedicata.
Caelis, Christo coniungata.

Katherina.

W. F.



*The holie life and Christian death,
of Mistris Katherin Brettergh.*



His Gentlewoman was borne
in Cheshyre, the daughter of
John Bruen of Bruen Stapleford
Esquire, well descended, and
of an auncient house. Her edu-
cation before her marriage was such, as be-
came the profession of the Gospell, in god-
lines and purity of life and Religion, & well
becsemed the *house where she was brought up. Stapleford.*
The Scriptures she knew from a childe, and
by reading thereof, gained such knowledge,
that shee was able readilie to applie them
when occasion was offered, as wee may see
at the time of her death, and that so fitte,
and effectuallie, that shee seemed to haue
made them her daily meditation. For the
things of this world she was moderate, and
sober, and by her Christian life and death,
she might teach many Gentlewomen, how
vaine

2 *The Christian life and death*

vaine the pleasures and fashions of this world are, and how farre vnable to bring that peace to a distressed heart, that the embracing of true Religion can.

She vsed not to gad abroad with wandering *Dinab*, to dancing greenes, markets, or publike assemblies; but rather with *Hannah* did chuse to tread vpon the dust of the sanctuarie, and walke in the waies of *Sion*; yea, with *Dauid* rather to be a doorekeeper in the house of God, then to haue societie with the wicked, or to dwell in the tents and Tabernacles of the vngodlie. The Sabbath day was alwaies deere and welcome to her, what time she would not be without the word preached, though many times she went farre for it. *Her delight was still to consecrate it glorious to the Lord.* And as it is said of *Iosiah*, *his heart melted when he heard the law*; so may it be said of her, her heart was so tender, and full of compassion, that oftentimes she was seene to heare Sermons, reade, pray, and meditate with teares.

She made conscience of all sinne; yea, of the least sinne, such as worldlings count no sinne: she neuer vsed to sweare oth great nor small; nor yet to abuse her tongue with vaine or vnseemely speeches; no not so much

Gen. 34. 1.

1 Sam. 1. 9.

11.

2 Sa. 84. 10.

2 King. 22.

19.

much as a iest-lye, or immodest word; neither durst she name the name of God, or take his titles in her mouth, without great reuerence. In priuate speech where shee might speake with profit, shee did it so well, that her speeches might haue been deliuered by a stronger vessell then her selfe: her words being so well seasoned, and proceeding from such a sanctified heart, did alwaies *minister grace to the hearers.*

To reade, to pray, to sing, to meditate, was her daily exercise; and her chiefest delight was in the holie societie of the Saints vpon earth (which I say not for any cause, but only to shew the fountaine frō whence her godly end flowed, and that the world may see some there be, which chuse rather to be ioyned with the people of God, then to *enjoy the pleasures of sinne for a season*; and these I doubt not haue chosen the better part.) Finally, the precepts of the Lord were precious vnto her, for from her childhood shee feared God and walked before him: both knowledge and sanctification did ioyne in her, the fruits & effects whereof did appeare in her life, and was seene at her death, to the glorie of God, and comfort of all beholders.

Psal. 16. 3.

Heb. 11. 25.

She

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Shee was not like the simple Popish wo-
 2. *Tim.* 3. 6. men of our daies, which are ever learning,
 7. and neuer able to come to the knowledge of the
 truth; but rather like the noble men and
Acts. 17. 11. women of *Berea*, which receiued the word
 12. of God with readines, and were able to dis-
 cerne of *Paul* and *Silas* preaching. But
 why doe I speake of Popish women, whose
 vnderstandings are darker then the darke-
 nes of *Egypt*? let vs come and examine
 many other which seeme to detest Poperie,
 and aske them a reason of their faith; they
 can tell you a tale of their ruffes, and their
 pride, and their vanitie; but for Religion,
 it is the least thing they regard, or seek to
 know: which I speake not so much to so-
 lace my selfe in the sinnes and simplicitie
 of others, as earnestly desiring all Gentle-
 women, that either knew this holie saint of
 God, or hereafter shall heare of her, instead
 of your glasses at home, wherein you pricke
 and prune, and pin your selues, to looke in-
 to this glasse before your eyes, that so her
 life, and death, may be an example for you
 to follow.

When she was about twentie yeeres old,
 (by the consent of her selfe, and her friends)
 shee was married to a young *Lancashire*
 Gentleman,

of Mistris Katherine Brettergh.

3

Gentleman, Master William Brettergh of Bretterghoulte neete Linerpoole: one that likewise embraced Religion sincerely, and for the same indured many grieuances at the hands of Papists.

Two yeeres and more she liued after she was married, and had issue only one daughter: during which time, this couple liued together in such mutuall ioy and comfort, as well becomed the children of God, which make profession of his truth. And although this Gentlewoman came from the habitations of Abraham to dwell in Sodome, amidst the tents of Kedar, that is to say, among inhumane bands of brutish Papists, induring many temporall grieuances from them; yet her knowledge, patience, mild inclination, and constancie for the truth was such, as that her husband was farther builded vp in Religion by her meanes, and his face daily more and more hardened against the diuell, and all his plague agents; the Popish Recusants, Church Papists, prophane Atheists, and carnall Protestants, which swarmed together like Hornets in those parts.

It is not vnknowne to Lancashire, what horses and cattell of her husbands were killed

Anna Brettergh.

Psal. 120. 9

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killed vpon his grounds in the night, most barbarously a two seuerall times by Seminarie Priests (no question) and Recusants that lurked thereabouts. And what a losse and hinderance it was vnto him, being all the stocke hee had on his grounds to any purpose. This fell out not long after shee was married to him; yet this was so farre from dismayeing her, or working such passions in her, as are common to her sex, that she rather *reioyced, then sorrowed*; turning it into matter of praising God, and submitting her selfe to his good prouidence. Oft she would haue said, It is good that such things be; but woe bee to them that doe them. It is good in God, thereby to chasten his children, and preuent some sinne, which he saw vs like to fall into. It is good in respect of Gods Church, that the weake may be confirmed in the trueth, and that Papistrie may be disgraced, when the world shall see such wickednesse flow from it. It is good in God, that so the wicked may bee without excuse at the day of iudgement, when their conscience shall tell them, that howsoeuer God suffers them to doe such villanie for some iust cause knowne to himselfe; yet they commit it onely of malice

* John

VVrieblington Esquire.

Richard Orme.

Raph. Heaton &c. and many more.

lice and reuenge. Oftentimes also in these vexations, shee would haue said; the mercies of God are infinite, who doth not only by his word; but also by his iustice, make vs fit for his kingdome. Little doe our enemies know, what good by these things they doe vnto vs, and what wracke they bring to their owne kingdome, while they set forth the wickednesse thereof. Many times shee would pray that God would forgieue them, which had done them this hurt, and send them repentance: and shee would call vpon her husband, that he would doe the like, and *blesse them that cursed him*. And for *Mat. 5. 44.* feare least her husband should faile in that point through infirmities and weakenes, as it is said of *Iob, who offered sacrifice for his* *Iob. 1. 5.* *sonnes, least peraduenture they should sinne, and blaspheme God in their hearts:* so shee neuer failed, but daily prayed vnto the Lord to sanctifie her husbands thoughts, and direct his heart aright, only to seeke Gods glorie, without either desire of reuenge, or satisfying his owne affections. So humble was her spirit, so carefull to auoide and preuent sinne, both in her selfe and others; and so mild of nature, that as *Iacob* with his mild- *Gen. 33. 3. 4* *nes* softned the malicious heart of *Esau*
his

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his brother: and *David* by his kindnes in
 1. *Sam.* 24. the caue, chaunged the furie of *Saul*, into
 17. 18. weeping and confessing that *David* was
 more righteous thē he: so she by her meek-
 nesse, humility, and vnspotted carriage in
 the world, forced some of the aduersaries to
 Religion, to speake well of her.

For her life, shee was well reported of all
 that knew her. Pitifull and bountifull was
 shee to the poore, and slacked no opportu-
 nitie to doe good wherein shee could; but
 constantlie held her course, and kept her
 times of praying, reading, and meditating,
 (wherein shee had plentifull gifts) and con-
 tinuallie vsed the same at such times as were
 fitting for her state, sex, and calling. At the
 exercises of Religion, as prayer and instru-
 ction in her familie, she would not be wan-
 ting: besides priuate prayer, and medita-
 tion which she omitted not but vsed daily,
 both in her chamber, as also abroad secret-
 ly and solitarily in the orchard, garden, or
 Gen. 24. 63. fields, as *Isaac's* manner was. In reading the
 Scriptures she vsed euermore to taske her
 selfe, eight chapters a day at the least, and
 for the time which shee saw euill or idly
 spent, without doing some good, shee vsed
 to call *the time of temptation*. Many times al-
 so

so she would reade some godly writer, or
 expositer of Scripture, or in the booke of
 Martyrs; and was scene to weepe most bit-
 terly, when either shee had read of that
 which touched her affections neere, or of
 the cruell martyrdome, which the deere
 children of God were put vnto, by the cruell
 and wicked tyrants of former daies.

For Poperie, she saw it so grosse and foo- *Exod. 23.13*
 lish, that shee would not once *name* it, ex- *Psal. 16.4.*
 cept it were to argue against it, but neuer *Ephes. 5.3.*
 for it: so zealous was shee of Gods glorie, *Iudges. 6.31*
 and loued the truth so intirely, that shee *32.*
 would not once open her mouth to pleade *Eccles. 4.25*
 for *Baal.* *28.*

Sinne aboue all things was hatefull vn-
 to her, for thereat snce would haue grieued,
 as well when shee had scene it in others, as
 in her selfe. One or two examples I can-
 not omit, wherein shee bewrayed a worthie
 spirit, sanctified by the spirit of God, and
 prepared for all the assaults of Satan. On a
 time, as her husband and shee were riding
 toward the Church, hee was angry with his
 man: *Alas husband* (quoth she) *I feare your*
heart is not right towards God, that can be thus
angry for a trifle. And weeping she said fur-
 ther, *you must pray against this your affection,*
and alwaies bee sure your anger bee of God, for
else

else how dare you appeare this day before his minister? And offer up your prayers in the publicke congregation of the Saints of God? Another time, a tenant of her husbands, being behinde with his rent, she desired him to beare yet with him a quarter of a yeare, which he did: and when the man brought his money, with teares she said to her husband: *I feare you doe not well to take it of him, though it bee your right, for I doubt he is not well able to pay it, and then you oppresse the poore.* So great a compassion had shee of other mens wants, that all things being duly considered, and rightly weighed, mee thinks I may say of her, as Paul said of Timothye, *I know none like minded.*

Phil. 2. 20.

Thus after she was married, she continued in the things she had learned, and held her profession with such sinceritie, that the common enemies to our religion (the very Papists) had nothing to say against her, but confessed her life was vnreproouable. And as for the godly that knew her, they alwaies acknowledged that modestie, and vertuous carriage in her, ioyned with knowledge and practise of all the duties of religion, that they had iust cause to report of her, as of a sound and faithfull professor of the Gospell.

of Mistris Katherin Brettergh. 11

Two yeeres, and something more she lived with her husband, till about Whitsontide, it pleased God to send her that sickness whereof on Whitsunday 1601. she died.

Anno Dom.
1601.

Her sickness tooke her in the manner of a hot burning Ague, which made her according to the nature of such diseases, now and then to talke somewhat idly, and through the tempters subtiltie, which abused the infirmitie of her bodie to that end, as he oftentimes useth to do in many, from idle words, to descend into a heauy conflict, with the infirmitie of her owne spirit; from the which, yet the Lord presently and wonderfully deliuered her, giuing so ioyfull an issue to the temptation, that shee might well vse the words of the Prophet, as afterwards shee did, *For a moment O Lord thou diddest bid thy face from me, for a little season, but with euerlasting mercie thou hadst compassion on me.* On Saturday seuenight May 23. before Whitsunday, what time she sickened, she began to feeble some little infirmitie and weaknes of faith, more then shee had wont to shew, but shee soone ouercame it. On Monday night it increased vpon her, and the assault of the enemy began to be sharp, and so continued till the next day at after-noon; what time God deliuered her, and

Isai. 54. 8.

May 15.

sent her peace, and comfort of conscience, and so increased the same in her continually till shee died. The manner of her affliction was this.

M. William Brettergh.

M. William Fox.

M. Edward Spinwall.

M. John Brettergh.

Mistris

Maud Brettergh.

Mistris

Scholastica Fox.

William

Woodward.

Elizabeth Challoner.

First, the severitie of Gods iustice, and the grearines of her sinnes began to come into her minde, which much afflicted her, and shee would often speake of it. Then shee accused her selfe of pride, that shee had delighted too much in her selfe, and her beautie. Afterwards shee thought shee had no faith, but was full of hypocrisie, and had not imbraced religion so earnestly, nor glorified God so worthily (especially with her tongue, which oft shee repeated) nor loved him so sincerely, as shee ought to have done. Sometime shee would cast her Bible from her, and say: *It was indeede the booke of life, but shee had read the same unprofitable, and therefore feared it was become to her the booke of death.* Sometime shee would say her sinnes had made her a pray to Satan; a spectacle to the world; a disgrace to religion; and a shame to her husband, skinted, and all true Christians; and here shee would weep bitterly. Sometime the originall corruption wherein shee was borne, troubled her, and the sinnes of her parents, and the common-parents of all, *the eaters of the forbidden*

bidden fruite: as if that had made her vnworthie of God, and were then laid to her charge. Many times shee accused her selfe of impatience, bewayling the want of feeling Gods spirit, and making doubt of her election, and such like infirmities. Shee wished, that shee had neuer beene borne, or that shee had beene made any other creature, rather then a woman. Shee cried out oftentimes, *Woe, woe, woe, &c. a weake, a wofull, a wretched, a forsaken woman*, and such like pitifull complaints against her selfe, with teares continually trickling from her eyes. Shee complained of grievous thirst, such as all the water in the sea could not quench (and yet when drinke was giuen her, sometimes refused it, sometimes tooke a very little of it): sweate burst out vpon her exceedingly, and sometime her bodie burned extreame. *So it seemed the sorrowes of death hemmed her in, and the griefes of hell laid hold vpon her.* Sometimes shee was very dull in prayer, and once when shee should haue said, *Leade vs not into temptation*, shee made a stop, saying, *I may not pray; I may not pray* (being interrupted, as she said, by Satan) &c so shewed much discōfort: howbeit she was not left till shee could both pray, and make confession of her faith with speciall appli-

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cation to her selfe. Besides these fyry darts of Satan, she was once or twice troubled with vaine speeches, as of her child, the killing of her husbands cattell, that she thought shee saw a fire by her, &c. But euery one saw that these things proceeded of weakenes, emptines of her head, and want of sleepe; which her disease would not affoord her.

These fits though they were for the time grievous to her selfe, and discomfortable to her friends: yet were they neither long nor continuall, but in the very middest of them, would she oftentimes giue testimony of her faith, struiuing and fighting against her temptations. Many times when the standers by iudged her afflictions at the sharpest, would shee call vpon God, lifting vp her eyes and hands to heauen, *and desire him to giue her strength against her temptations*. Many times with a cheerefull countenance shee would desire those that were by not to faint, or giue her ouer, but constantly to pray, and helpe her against the tempter. Once in the middest of her temptation, being demaunded by *Master William Foxe: whether she did beleene the promises of God, or no? and whether she could pray?* she answered: *O that I could, I would willingly, but he will not let me. Lord I beleene, helpe my vbeliefe:*

VV. Foxe.

Mark. 9. 24.

unbelieve : which shee pronounced with a still low voyce . And when hee replied, that if shee had a desire to pray and belecue, shee did pray and belecue, and that so effectual- lie, that hell gates should not overcome her, according to that of the Apostle; *God 2. Cor. 8, 12. accepteth it according to that a man hath, not according to that a man hath not* : shee was much comforted thereby.

Once after a great conflict with Satan, she said: *Satan reason not with me, I am but a vv. Bret- weake woman, if thou haue any thing to say, say tergh. it to my Christ; he is my advocate, my strength, and my redeemer, and hee shall pleade for mee.* Sometimes when she was afflicted with the accusation of her sinnes, and want of fee- ling Gods mercie, shee would with many a pitifull sob and much weeping, *pray to the Iohn Bret- Lord Iesus Christ to helpe and comfort her, a tergh. poore, wofull, distressed woman, and request o- thers to pray for her.* And when shee was moued to make confession of her faith, shee *ed. A pin- would doe it oftentimes, saying the Apo- wall. stles Creede, and concluding the same with words of application to her selfe. I belecue the remission of (my) sinnes, the resurrection of (my) bodie, and eternall life (to mee) A- men.* And hauing done, shee would pray *God to confirme her in that faith, euer con- cluding*

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William
Wood-
ward.

cluding with the *Lords prayer*, as deuoutly and reuerently as any that were present. A Christian friend, who by his daily attendance on her, discharged the dutie of a faithfull Christian, standing by told her, *that no temptation had befallen her, but that which appertained to the child of God, and that God is faithfull and true, and had promised to giue an issue with the temptation: whereat she expressed great comfort.*

Maister Edward Aspinwall, a faithfull professor of the truth, and a true Israelite, was much with her in the time of her sicknes, and ministred much heauenly instruction vnto her, and comforted her at all times with apt places of Scripture, meeting with her temptations: and so put the sword of the spirit into her hand. He propounded to her the most plentifull comforts of God vnto his Church, in the 40. 41. 42. and 43.

Isai. 40. 1. 2.
28. 29. 30.
31.

Isai. 41. 8. 9.
10. 13. 14.
47. 17.

Isai. 42. 1. 2.
3. 4. 5. 6. 7. 8.
13. 14. 15. 16.
Isa. 43. 1. 2.
5. 25.

Math. 11. 28.

Chapters of *Isaiab*, vttered in such speeches and phrases, as might most fidly answere her discomforts. Also he directed her to consider the Passion and Prayer of our Sauour Christ, for all his, *Iohn 17. Math. 26. Luke 22. 23.* But specially did he often inculcate that sweet inuitation of our Sauour: *Come vnto me all you that trauell and be heavy laden, I will ease you.* But the difficultie shee had sometimes

sometimes to apply these generals vnto her owne soul in particular, made the case more full of anguish to her selfe, and fearefull and lamentable to the standers by: Albeit shee acknowledged Gods *Maiesty, mercy, faithfulness, and truth*; yet still complained she of her owne weakenes, and vnworthines, and could hardly appropriate each thing to her selfe.

To helpe her somewhat herein (for properly otherwise, it is the peculiar worke of the *holy spirit of God*, to perswade the heart and soule of her particular interest in these generall promises) shee was told that the *Almighty* who was *merciful*, as she had produced, and *faithfull* as she confessed; intended all these mercies to as many as hee did call and make promise to. And that hee called her shee must needs confesse, both because that then shee not onely her selfe read, but heard others reade those blessed words of God vnto her: and also for that in former times, shee had been touched with the loue of God, and that his truth: and had well profited in the detestation of sinne, and imitation of her Sauiour in a holy life. And for the prooofe thereof, she was wished to remember in former times her *Baptisme*, her frequenting of *Sermons*, and often receiving

uing the most comfortable repast of the holie *Communion*, her daily, and almost continuall exercise of *reading, meditating, and praying, &c.* Also he assured her, that neither the present agony she was in, nor the speeches then in that distresse, tending to the signification of despaire, extorted from her, were any iust causes, why either she, or any that heard her, should iudge fearefully of her, because all might see the fault was not in her *will*, as appeare by her prayers, confessions, plaints, sighs, teares, and grones to God for mercie, and full assurance in the blood of *Christ*; but in her *iudgement*, not able at that time to discerne the wayes of the Almighty: And therein (he told her) she was made conformable, not only to many the holy Saints of God, *Iob, Ieremy, David*, and others more, but also to her head, our Lord and Sauour *Christ Iesuz*, of whom we

Iob. 3. 1. &c. reade, that some haue cursed the day of their
Ierc. 20. 14. birth, and called for their end, and darknes to
Iob. 6. 4. 8. 9. couer them: They haue been as men without
Iob. 16. 9. hope, and swallowed up in despaire: They haue
Lament. 3. cryed how the wraith of God hath torne them,
&c. and the terrors of the almightie haue fought against them: They haue had no peace in their
Psal. 6. 3. soules, nor comfort in their consciences, their prayers haue been shut from God, their sinnes
 haue

haue been terrible vnto them, crying that their *Psal. 38. 4.*
 iniquities had gone ouer their heads, and were a *&c.*
 burden too heauy for them to beare: And they
 haue thought themselues spectacles of shame *Psal. 71. 7.*
 and reproch, and as monsters vnto men: They *Psal. 77. 1. 7.*
 were grieved for the sinnes of their parents, and *&c.*
 complained that they were desolate, forsaken, *Psal. 51. 5.*
 and most miserable and wretched in the world; *Psal. 102. 3.*
 yet for all this were they still the deere chil- *&c.*
 dren of God, as you are this day. Nay (saith *Rom. 7. 24.*
 hee) I pray you consider, what torments
 God inflicted vpon his deare Sonne on
 the Crosse: did he not cry out, *My God, my*
God, why hast thou forsaken me? He complain- *Matth. 27.*
 ed, that his soule was heauy vnto death; yet *46.*
 was he heard in that which he feared, & God *Mat. 26. 38*
 deliuered him. After this, hee read vnto her *Hebr. 5. 7.*
 the 22. Psalme, wherein *Dauid* complained
 partly of his owne, but principally of the
 most bitter anguish which our Sauour
 Christ endured, and suffered in bodie and
 soule, putting her in minde, that her case
 was not so bad as *Dauids*, nor much vnlike
 our Sauours, who endured all that, and
 more for her; and therefore she had no cause
 to feare, seeing *Christ* had obtained victory,
 and would vndoubtedly be with her, deli-
 uer her, and eternally glorifie her with him-
 selfe for euermore; and so continually hee
 propoun-

20 *The Christian life and death*

May. 26.

propounded to her such comfortable places of scripture as might meete with her infirmities. This greatly refreshed her, and gaue her occasion many times to call vpon God, for encrease of grace, and deliuerance from her grieuous temptations: The which God of his accustomed goodnes vouchsafed, on *Tuesday*, about three a clocke in the afternoone, what time shee felt her selfe in very good measure deliuered from all her former feares and afflictions. But on *Saturday* next after, which was the day before her death, shee was wholly released, and filled with such inward comfort, that it greatlie affected vs that saw it.

This is the summe of that temptation which shee had, wherein what can any man see that might giue iust occasion to report our religion comfortles, or the Gentlewoman dyed despairing? This we are sure of, that *to bee without temptation is the greatest temptation*: as also, that nothing befall her, which hath not befallen the holiest of the children of God. And shee that considered her owne corruption (which how great it is in the best of Gods Saints, I neede not say) and bethought her selfe of the punishment due thereto, if God in iustice should reward her; no maruell if shee brake out
some

sometime into heauie complaints. I make no question it was the worke of God in her, to suffer Satan to accuse her, and afflict her for her sinnes, that so she might the better see them, and consider the haynousnes of them, and before her departure repent her of them, and betake her wholly to *Christ* for the sauing of her soule. And if it pleased God thus to make her possesse her sinnes before shee dyed, let those which neuer yet knew the waight of their sinnes, be wise in time, and remember that hee shall neuer haue his sinne forgiven, which first or last doth not vndergo a holy despaire for it, and acknowledge nothing to remayne in himselfe, but matter of iudgement and condemnation: and comfort and eternall life to flow alone from *Iesus Christ*.

And as for those, which haue learned to scoffe at the terrors of Gods children, & to censure such, as are at sometimes cast down with feeling the anger of God against sin, let them consider the blessed issue that God gaue to the troubles of this Gentlewoman, and let them acknowledge his worke in her. And if they will not doe this, but proceede to traduce the dead, then let them call to minde, those of the Popish crue, and persons of greater note among them, then
this

*Fox. Acts
and Mon.
pag. 1904. 61
pag. 1908.
* Francis the
Monke, one
of the ten po
pish persons
couerted in
France, anno
Dom. 1601.
See Hasen
Miller. histo
ria Iesuiti-
ca, who sets
downe cer-
taine exam-
ples of the
Iesuites to
this purpose.*

this Gentlewoman was, which haue dyed
most fearefully indeede. Cardinall *Sadeler*,
Iacobus Latomus the Diuinitie Reader at
Louaine, *Hofmester* the Frier, *Guarlacus*,
Bomelius, *Crescentius* the Cardinall, *Stephen*
Gardiner Bishop of *Winchester*, and diuers
the bloody persecutors in Queene *Maries*
time, and some of the Popes themselues, as
namely, * *Pope Sixtus Quintus* of late yeeres:
all which died most fearefully & miserably,
and shewed manifest signes at their death,
that their popish superstition was the con-
demnation of their soules. And if they will
iudge of my religion by my death, let them
acknowledge their religion is the doctrine
of desperation, and that the truth and faith
which was able to fill the heart and tongue
of this blessed Gentlewoman at her death;
with such heauenly comforts, is the doctrine
of Christ, reuealed from heauen, that wee
might liue and die in it.

*John Bruen
Esquire.*

From *Tuesday*, till *Whitson-eeuen*, her
comfort still increased, and temptations
vanished away. She would then very cheer-
fully ioyne with the company in prayer,
and singing *Psalmes*, as occasion offered,
and performed all such duties, as was meete
for her in that estate. One day, her brother
Master *John Bruen* of *Bruenstapleford* came
from

from his house in Cheshyre to visit her, and after some kind salutation passed betweene them, hee said vnto her: *Sister, bee not dismayed at your troubles, but remember what the Apostle saith, that iudgement must begin at the house of God: To whom shee answered,* as one that was also very ready in the scriptures, with the very next words following, *True it is, and if it begin at us, & the righteous shall scarce be saved, where shall the sinners and ungodly appeare?* After that, shee praied with him, & sung a Psalm with him, as one that receiued great comfort by him, & acknowledged in him, a hart set to seeke the things belonging to the kingdome of Christ. During this time, in the night with such as waked with her, shee would pray and rehearse for her comfort many texts of Scripture, and namely, the 8. to the Romanes, many times cōcluding & closing vp that shee read, or repeated, with prayer, and most comfortable vses and applications thereof to her selfe, with shew of such ioy and comfort, that the hearers reioyced at it. When shee receiued any meate shee prayed God not only to sanctifie those creatures for her bodily sustenance, but also to fill her soule with the waters of life, often repeating that of the Reuelation, *To him that thirsteth, will*

William
Brettergh.
VVill. Fox.
John Bret-
tergh, VVil-
liam Wood-
ward, John
Holland,
Maud Bret-
tergh, Scio-
lastica Fox.
1. Pet. 4. 18.

John Hol-
land, VVil-
liam Bret-
tergh, VVil-
liam Wood-
ward,
Ric. Orme,
John Hol-
land, VVil-
liam Bret-
tergh, Wil-
liam Wood-
ward,
VVill. Fox.

24 The Christian life and death

Reuel 21.6. I giue of the waters of life freely.

William Brettergh.
W. Foxe.
Psal. 119.
71.72.
One time she tooke her bible in her hand, and ioyfully kissing it, and looking vp toward heauen, shee sayd that of the Psalme: O Lord, it is good for me that I haue beene afflicted, that I may learne thy statutes: The law of thy mouth is better to me then thousands of gold and silver.

William Brettergh.
Another time she called her husband to her, and said: O Husband, beware of Papistry, keepe your selfe holy before the Lord: Yeeld not to the abominations of the wicked, least they reioyce, and so you dishonor God, and destroy your owne soule. Againe she said, Let my little child be brought up among the children of God, & in the true feare and knowledge of his Majesty; so shall I meete her in beauen, whom now I must leaue behinde me on earth.

William Brettergh.
Rom 8 15.
W. Foxe.
Againe, sometime she would pray with a low voyce to her selfe, and that saying of Paule, We haue not receined the spirit of bondage to feare any more, but the spirit of adoption, whereby we cry Abba father, was much in her mouth: and the last words Abba father, shee would double oftentimes over. She would sing to her selfe the last verse of the 134. Psalme.

I will giue thanks vnto the Lord, and praises to him singe: Because he hath heard my request, & graced my wishing.

Finally

Finally, in these and such like exercises and meditations, did she spend the whole time of her sicknes, after the Lord had once enlarged her heart, from the temptations of Satan.

But vpon *Saterday* about eleuen of the clocke in the morning, the Lord disclosed himselfe in mercie, to her more plentifully, then euer before, and as I may say, he dealt familiarlie with his hand-mayd: for from that time, to her very death, which ensued the next day, the feeling of Satans temptations seemed quite to bee banished from her; so that shee made no shew of them, her thoughts were not occupied with y^e world, husband, child, or any thing els, to our thinking; neither was her sicknes troublesome to her, as before it had beene: but as one raysted from death to life, or rauished in spirit, so seemed shee to vs that stood by: her countenance ioyfull: her tongue flowing with the praises of God: and her voyce as most heauenly musicke and melodie of peace, sounding prayse, and honour, and glorie to God in a wonderfull manner, as followeth.

About eleuen of the clocke she began to tremble and quake a little, and with all she asked her husband if he would help her with

P

prayer

May 30.

*William
Brettergh.
Maud Bret-
tergh.
Elizabeth
Coalloner.*

prayer to God against the tempter, saying, will yee neither pray with mee, nor bring some godly man that may put holie things into my minde, whereby I may be able to resist Satan? Hauing thus said, shee vttered these words: *O Lord God of my saluation, help my weaknes, pleade thou my cause, O God of truth, for in thee doe I trust.* After this, they prayed together, and shee answered *Amen* to euery petition. Then after this she required him to reade some part of the scripture: whereupon hee read vnto her the 8. to the Romanes, the 91. Psalm, and the 17. of Iohn, the which as hee read, and came to the 4. verse, *I haue finished the worke which thou gauest me to do, and now glorifie me:* She desired him to pause a while, & then said, *Blessed be thy name, O blessed Saviour, perfect the worke I humbly beseech thee which thou hast begun in me.* Then as hee read the 9. verse, *I pray not for the world, but for them which thou hast giuen mee, for they are thine:* shee interrupted him againe saying, *O Lord Iesu dost thou pray for me? O Blessed and sweet Saviour, how wonderfull! how wonderfull! how wonderfull are thy mercies! Reade on said shee, the blessedst reading that euer I heard, the comfort whereof doth sweeten my soule.* Then reading verse the 22. *And the glorie which thou gauest me,*

I haue giuen them, that they may be one as we
 are one. With marucilous ioy shee vttered
 the words of *Dauid* many times ouer, I con-
 fesse before the Lord his louing kindnes, and his Ps. 107. 8. 9
 wonderfull workes before the sonnes of men: for
 he hath satisfied my soule, and filled my hungrie
 soule with goodnes. When he came to the 24.
 verse, Father, I will that they which thou hast
 giuen me, be with me, euen where I am, that they
 may behold my glory; which thou hast giuen me;
 Stay, said shee, and let mee meditate on the
 goodnes of the Lord, for this is the sweetest
 saying that euer came to my soule: for now
 I perceiue and feele the countenance of
 Christ my redeemer is turned towards me,
 and the bright shining beames of his mer-
 cie is spread ouer me: Oh happy am I, that e-
 uer I was borne, to see this blessed day! Praise,
 praise, O praise the Lord, for his mercies;
 for he hath brought me out of darknes, and
 the shadow of death: he hath deliuered my
 soule from the snare of the hunter, and hath
 taken mee out of the den of Lyons, euen
 from the iawes of *Leuiathan*, that piercing
 and crooked serpent, and hath set me in a place Hai. 27. 1.
 of rest, and sweete refreshing: Oh prayse the
 Lord, O my soule, all that is within me praise his Ps. 103. 1.
 holy name: my soule praise thou the Lord, and 2. 3. 4.
 forget not all his benefits, which forgiveth all
 thine

28 The Christian life and death

thine iniquities, and healeth all thine infirmities: Which hath redeemed thy life from the grave, and crowneth thee with mercy and compassion. This shee often repeated: And then againe remembring the 21. and 22. verses of the 17. of Iohn, shee said: O my sweete Saviour, shall I be one with thee, as thou art one with thy Father? And wilt thou glorifie me with that glorie which thou haddest with the father before the world was? And dost thou so loue me (which am but dust and ashes) to make me partaker of glorie with Christ? What am I poore wretch, that thou art so mindfull of mee? Oh how wonderfull! how wonderfull! how wonderfull is thy loue! Oh thy loue is unspeakeable, that hast dealt so graciously with me! oh I feele thy mercies, and oh that my tongue and heart were able to sound forth thy praises as I ought, and as I willingly would doe! oh that you all would helpe mee to praise the holie one of Israel, the God of all consolations! And thus for the space of fīue houres together at the least, shee continued praying and lawding the Lord, with such a gladsome and heauenly countenance, testifying such inward ioy, from a comfortable feeling of the mercies of God in her soule, and vsing such sweete sentences, and sugred phrases of perfect and holy eloquence, as the truth thereof, if it could

Psal. 144. 3.

Psal. 8. 4.

could haue beene taken, were admirable, continuing so many houres together; some part whereof was this.

O my Lord, oh my God, blessed be thy name for euermore, which hast shewed me the path of life. Thou didst O Lord hide thy face from mee *Isai. 54. 8.*

for a little season, but with euerlasting mercy, thou hast had compassion on me: And now blessed Lord thy comfortable presence is come, yea Lord, thou hast had respect vnto thy handmaid,

and art come with fulnes of ioy, and abundance of consolations: O blessed be thy name O Lord

my Ood. Then shee repeated part of the 16. *Psa 16. 5. 9.*

Psalme, saying: The Lord is the portion of mine inheritance, wherefore my heart is glad,

and my tongue reioyceth: *Thou wilt shew mee the path of life:*

In thy presence is fulnes of ioy, and at thy right hand there are pleasures for euermore: oh that I could therefore praise the

Lord, as he is worthie to be praised! I will sing to the Lord, I will sing to the praise of the God

of Israel: come, come, (saith she) and helpe me, *Iudges 5. 3.*

O helpe me to praise the Lord. And with that she began to sing the third Psalme, and continued to the end of the Psalme, as perfectly,

and with as sweete a voyce, as euer shee had before in her health; and concluded

with the 49. verse of the 106. Psalme.

The Lord the God of Israel.

30 *The Christian life and death*

be blest for euermore :

*Let all the people say Amen,
praise yee the Lord therefore.*

And after this shee said, O praise the Lord,
for hee hath filled mee with ioy and gladnes of
hart, and brought me from the gates of hell, and
of death: repeating that of the 16. Psalme,
Psalm. 16. 6. My line is fallen vnto me in a pleasant place:
yea I haue a faire heritage, for the Lord is the
portion of mine inheritance: The place where
I now am, is sweet and pleasant: oh how pleasant
is the sweete perfume of the place where I lye!
Exod. 30. 23 It is sweeter then Aarons composed perfume of
principall spices: how comfortable is the sweet-
nes I feele! It is like that odour that proceedes
from the golden censor, that delight's my soule.
Reuel. 8. 4. The taste is precious: do you not feele it? Oh so
sweet it is! yea sweeter than myrrh, the bony, or
the bony combe. Let me therefore sing againe,
and againe vnto my Lord, and my God. Then
shee did sing the 19. Psalme, beginning at
the 7. verse, *how perfect is the law of God, &c.*
and so on to the end of the same. And after
that spiritual reioycing, in singing of Psalms,
shee then prayed vnto God faithfully, and
praised the Lord againe ioyfully. And be-
ing still full of these, and such like heavenly
consolations, shee did sing againe most har-
tily, vnto the praise of God the 136. Psalme,

Praise

Praise ye the Lord, for he is good, for his mercy endureth for ever: &c. In which Psalm, for his mercie endureth for ever, is 26. times repeated. A Christian friend comming in at the same time, which was about sixe of the clocke in the euening, marueiling to see her exceeding ioyes, and heauenlie harmonie, wherein shee continued with such words and phrases, that were so spirituall, prayed for the continuance of the same vnto the

Maister
VWill. Fox.

end: whereupon shee then burst out, relating further of her ioyes, saying: Oh the iyes! the iyes! the iyes! that I feele in my soule! oh they be wonderfull! they be wonderfull! they be wonderfull! And after that, shee prayed for increase of faith, and that God would strengthen her against temptations, with continuall crauing of remission of sinnes, cuer meditating of heauenly matters, as by her sudden and often breaking out into heauenly speeches, and praises, did appeare: for the same euening shee lying still and silent for a while, one prayed her to remember the Lord Iesus, and that shee would in her heart, pray for constancie in her ioyfull course; whereupon she answered with a delightfome and cheereful countenance, and comfortable voyce: Oh (said she) so I doe, for the Lord is my light, and my

VWilliam
Brettergh.
VWill. Fox.
VWilliam
VWood-
ward.

VWilliam
Foxe.

Psal. 27. 1. 3.

32 The Christian life and death

saluation, whom then shall I feare? Though an
host pitch against me, yet my heart shall not be
afraid, for the Lord hath said, I will not leaue
thee, nor forsake thee. Indeepe, I should verily
haue fainted, but that I beleued to see the

Deut. 4. 31.

goodnes of the Lord in the land of the liuing.

Psal. 108. 1.

And now my heart is readie, my heart is readie
and prepared, yea, it panteth after thee O God:
as the Hart brayeth after the riners of water,

Psa. 42. 1. 2.

so panteth my soule after thee O God: my soule
thirsteth for God, euen for the liuing God.
When Lord, when shall I come and appeare be-
fore thy presence? &c. Saying then further,

William
Brestergh.

Lord, sub it hath pleased thee to prepare my
heart, whether to life or death, thy will be done
dispose of mee to thine owne glorie, I am thine
Lord, worke thy blessed pleasure and good will
vpon me. And after this shee fell into a short

Cant. 1. 1.

vn to Christ in the Canticles, Oh come kisse
me with the kisse of thy mouth, for thy loue is
better then wine! Oh how sweet the kisses of my
Sauour bee? Then one said vn to her, allu-

W. Bore.

ding to that place of S. Iohn, Reuel. 3. 8. and
praying that the Lord would annoint her,
with the eye-salue of his grace, that shee
might see and behold his glorie. To whom
she answered, Mine eyes are opened, mine eyes
are opened, though for a while they were closed

vp,

up, and shut; yet now I thanke my God, mine eyes
 are opened, & I do feele and see the everliving
 mercies of my Christ: saying then further as
 it is in the 27. Psalme. *Thou saidst, seeke my* Psa. 27. 8. 9
face: my heart answered to thee, O Lord, I will
seeke thy face. Ohide not therefore thy face
from me, nor cast thy servant away in displea-
sure, thou hast beene my succour, leaue me not,
nor forsake me, O God of my saluation. And
being willed to commit her soule into the WWilliam
hands of Christ, she said: O Lord Iesus, thou Brëttergh.
hast redeemed me, pleade thou my cause, for in- Psa. 31. 5.
so thy hands alone doe I commit my spirit, O
thou God of truth. And then feeling more
ioy to abound, one prayeing God with her WWilliam
for his great mercies shewed toward her, WWood-
she further said. I giue thee thanks O father, ward.
Lord of heauen and earth, because thou hast Mat. 11. 25.
hid these things from the wise, and men of vn-
derstanding, and hast opened them vnto me thy
poore handmaid, which am but dust and ashes.
O how mercifull and marueilous gracious art
thou vnto me! yea Lord, I feele thy mercie, and WWill. For.
I am assured of thy lone, and so certaine am I
thereof, as thou art the God of truth, euen so
sure do I know my selfe to be thine, O Lord my
God; and this my soule knoweth right well, and Psa. 139. 10
this my soule knoweth right well: which speech
of her assurance, she oft repeated. Presently
 after

34 The Christian life and death

William
Brettergh.
Iob. 19. 25.
26. 27.

after this sitting vp in her chaire, shee sung the fourth Psalme; and then being laide downe againe in her bed, shee confidently spake these words: *I am sure that my redeemer liueth, and that I shall see him at the last day, Whom I shall see, and mine eye shall behold: and though after my skin, wormes destroy this bodie, yet shall I see God in my flesh with these eyes, and none other.*

M. William
Harrison.
William
Brettergh.
Will. Fox.
Iohn Bret-
tergh.
William
Woodward

Then came in to see her toward euening, Master William Harrison the Preacher, praising God for her continuance, in that her ioyfull and most happy course: and perswading her to an holie perseverance in the same, she thanked him, and desired him to reioyce in Christ with her, and to prayse God for his mercies to her, and saide. *Oh Master Harrison my soule hath been compassed about with terrors of death, feare within, and feare without, the sorrowes of hell were upon me, knots and knorres were upon my soule, (which twice or thrice she repeated) and a roaring wildernesse of woe, was within me; but blessed, blessed, blessed, be the Lord my God, who hath not left me comfortles, but like a good shepheard, hath he brought me into a place of rest, even to the sweete running waters of life, that flowe out of the sanctuarie of God, and he hath lead me into the greene pastures, where I am*
fed,

Psa. 23. 23.

fed, and exceedingly comforted: yea, hee hath
restored my soule, and lead me into the plaine
and easie paths of righteousness. The way that
now I goe in, is a sweete and easie way, strowed
With flowers, and as a fine sandie way; yea, it is
more easie and soft then the sand, for I goe and
tread upon wheate, even upon the finest flower
of wheate: Oh blessed be the Lord; O blessed be
the Lord, that hath thus comforted me, & hath
brought me now to a place, more sweete unto
me, then the Garden of Eden. Oh the ioy! the
ioy, the delightsome ioy that I feele! Oh how
wonderfull, how wonderfull, how wonderfull is
this ioy! O praise the Lord for his mercies, and
for this ioy, which my soule feeleth fulwel, praise
his name for evermore. And these praises of
God, shee sounded forth, like *Dauids* har-
monie, being indued with *Dauids* spirit, to
the prayse of the eternall and mercifull
God, continuing all night in such like
prayers and praises to God, except some
small time, that shee was silent and quiet.
Master *Harrison* prayed twice with her that
evening, as also in the morning (being
Whitsunday.) After hee had prayed once
with her, going then toward his publike
charge, shee sent for him, to pray once more
with her before he went, which hee did; to
the ioy and gladnes of heart, both of her,
and

*William
Brettergh,
William
Wood-
ward.*

36 The Christian life and death

and all that were present; and so he tooke leaue of her, and departed.

Another faithfull man or two came presently in that morning, and diuers other well affected, who were with her at the time of her death, and often prayed with her that forenoone, shee still abounding in spirituall comforts and consolations: sometimes as one awaking out of sleepe, shee would say, *the Lord was her keeper, and deliverer*. Againe, one saying vnto her, the Lord blesse you: *Yea* (said she) *and the Lord Iesus blesse vs all*. And so seeming to sleepe a little while, and awaking againe shee said: *Lord I trust in thee, haue mercy vpon me, giue me strength to praise thee: defend and preserue me in the houre of temptation; and lay no more vpon me, then thou wilt enable me to beare*. Afterwards being asked, if shee would haue them ioyne in prayer together againe with her. *O yes* (said she) *for Christs sake I desire it*: saying thus to her selfe: *Heare O Lord, and haue mercy vpon me: Lord, be thou my helper: thou hast loosed my sacke, and girded mee with gladnes: therefore will I praise thee, O Lord my God: I will giue thanks to thee for euermore*. With that, all that were present did ioyne in prayer with her, and in conclusion vsing the *Lords prayer*, which she said with them,

to

M. Edward
Aspinwall.
VWill. Fox.
VWilliam
Brettergh.
Iohn Bret-
tergh.
VWilliam
VWoodward
Mistris
Maud Bret-
tergh.
Mistris
Scholastica
Fox.
Elizabeth
Challoner,
and diuers
mo.

Psa. 30. 10.
11. 12.

to shine is thy kingdome; her strength then being gone, her tongue failed her, and so she lay silent for a while, euery one iudging her then to bee neere death, her strength and speech failing her: yet after a while lifting vp her eyes with a sweete countenance and still voyce, said: *My warrefare is accomplished, and my iniquities are pardoned. Lord,* ^{Isai. 40. 2.} *who haue I in heauen but thee? and I haue none* ^{Psal. 73. 25.} *in earth but thee: my flesh faileth, and my heart* ^{26.} *also, but God is the strength of my heart, and my portion for euer. He that preserveth Iacob, and defendeth his Israel, he is my God, and will guide mee vnto death: guide mee O Lord my God, and suffer mee not to faint, but keepe my soule in safetie. And with that shee presently fell asleepe in the Lord, passing away in peace, without any motion of body at all; and so yeelded vp the Ghost, a sweete Sabbath sacrifice about foure of the clocke in the afternoone, of *Whitsunday*, being the last of *May* 1601.*

This was the death of that vertuous Gentlewoman, happily dying in the Lord, and reaping the benefit of a holy profession: wherein we cannot but acknowledge and reuerence the mercie of God, who in our greatest infirmitie makes his grace to shine most cleerely. A sure testimonie of
the

the truth of our profession, seruing to encourage vs therein, and to moue vs to a godly life. It must needes be a diuine Religion, and a truth comming from God, that thus can fill the heart and mouth of a weake woman, at the time of death, with such admirable comfort. And a wretched conceite, and meere Antichristian is that religion, which so hateth and persecuteth this faith, which is thus able to leade the true-hearted professors thereof, with such vnspokeable peace vnto their graues.

Her funerall was accomplished at *Childwal* Church on Wenesday following, being the third of *Iune* 1601. And now for conclusion, seeing this blessed Gentlewoman is taken from among vs, and receiued into the holie habitations of the heauenlie Ierusalem, there to remaine in ioye, glorie, and blessednes for euermore; let vs lament for our losse, but reioyce for her gaine: and let vs pray, that in heart wee could as willingly wish to bee with her, as she is now vnwilling to be with vs.

Salomon saith, *The memorie of the iust shall be blessed: but the name of the wicked shall rot.* Prou. 10. 7.

FINIS.

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